The Episcopal Recorder.

TRUTH AND PEACE.

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The Episcopal Recorder:

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Poetry.

For the Episcopal Recorder.

PHILADELPHIA, JAN. 23d, 1844.

Messrs. Editors,—The enclosed attempt at a paraphrase of our sublime Litany is at your disposal. The objection may arise with you, on account of its length, but a glance will show you that it has been condensed into the smallest space of which it is susceptible, although by so doing the beauty of the original has been much marred. The writer of it purposely made it as short as possible that you might find room for it with less difficulty in your columns.

Yours, Very Respectfully, W.

"OUR LITANY."

Oh God! the Father, praised in heaven above!
Oh God! Redeemer, Saviour, only Son!
Oh Holy Spirit! Sanctifier, heavenly dove!
Oh glorious godhead! blessed three in one;
Look down in mercy from thy lofty throne,
Remember not, oh Lord, our former guilt,
Oh take not vengeance for the sins we've done,
But spare thou those, for whom thy blood was spilt,
For on thy love alone our hopes of life are built.

From mischief, sin, and Satan's wily arts,—
From thy wrath just—thy condemnation, great—
From pride, deceit and blindness of our hearts—
From envy, malice, and from sinful hate—
From all temptations of this mortal state—
From crafts of Satan, and the world's deceit—
From lightning, tempest, and the deadly weight
Of plague and famine, and the battle's heat—
Oh save us, Lord, from these—thy mercy we entreat.

From discord, strife, and heresy within—
From open enemies and secret foes—
From all false teachers, (ministers of sin)—
From hardness of our hearts, where Satan sows
The noxious, soul-destroying seed, which grows
To hatred and contempt of thy just word—
Oh Heavenly Father, save us from these woes!
Oh blessed Son, gird on thy mighty sword!
Oh Holy Spirit, hear!—deliver us, good Lord!

By thy Incarnation holy,
By thy birth for man's salvation,
By thy baptism so lowly,
By thy fasting and temptation,
By thy sweat, thine agony,
By thy suffering on the tree,
By thy death, our souls to save,
By thy victory o'er the grave,
By thy flight to worlds above,
By thy coming, Heavenly Dove!—
When the clouds of trouble lower,
In prosperity's bright hour,
When our work on earth is done,
When we stand before thy throne,
Then, gracious Father, bend thine ear,
And listen to thy peoples' prayer.

We pray thee, Lord, to rule thy Church aright,
To bless and keep our rulers in thy way,
That they may do true justice in thy sight,
Maintain thy truth, and thy just laws obey,—
Enlighten all thy ministers, we pray,
That they may know and understand thy word;
That so, their holy living day by day,
And all the words they preach, may *both* accord
With the eternal precepts of our common Lord.

We pray thee, Lord, thy people keep and bless!
Give to all nations unity and peace,—
Give us a heart to fear thy holiness,
And from thy blessed precepts never cease,—
Give to thy people, an increase of grace,
To hear thy word in meekness and in love,
And so bring forth good fruit in every place;—
Look down on all, who from thy precepts rove,
And bring them to the way, which leads to life, above.

To those who stand, give strength,—the feeble lead—
Raise up the fallen—Satan's power o'ercome—
Succour all those in danger, trouble, need—
Guard all who over land or ocean roam—
Have mercy, Lord, when pain and sickness come,
Look down with pity on the young, and all
To whom a prison is their only home,—
Hear, when the widows and the orphans call,—
And raise up those, who by the world's oppression fall.

Have mercy upon all men, Lord, we pray,—
Forgive all those who do, or wish us, ill,—
Let us enjoy thy bounties day by day—
True penitence, into our hearts instil—
Forgive our sins against thy holy will,
And give us grace to live to thee alone;—
Oh, Son of God, hear us in heaven still!
Oh, Lamb of God, who didst for sin atone!
Grant us thy peace—have mercy on us, till
We meet to praise thy name upon thy holy hill.

For the Episcopal Recorder.

FAMILY PRAYERS.

WEDNESDAY MORNING.

Unto thee do we lift up our eyes, O thou that dwellest in the heavens. Have respect, we humbly beseech thee, both to us and to our offerings, for the sake of him who offered up himself for our offences, and rose again for our justification. Meet us with a blessing who desire to meet thee in prayer, and make thy throne a throne of grace to us through Jesus Christ our Saviour. Lord God, bountiful and gracious, long suffering and abundant in goodness and truth; thou keepest mercy for thousands, thou pardonest iniquity, transgression and sin; neither dost thou retain thy anger forever because thou delightest in mercy. Look down, O Lord, upon us, who would now be looking up to thee; and be favourable to us as thou usest to be unto those that fear thy name. Look not upon the sin of our nature, nor the sins of our hearts and lives; which are more than we can number, and greater than we can express. O sprinkle us from an evil conscience, by the application of the blessed Redeemer's blood which cleanseth from all sin. And seeing there is in him an infinite fulness of all that ever we can want, or wish, to render us holy, or to make us happy; grant us to receive out of his fulness grace sufficient for us; grace to pardon our sins and subdue our iniquities, to justify our persons and to sanctify our souls. Begin or carry on the new creation within; advance in us that saving change of heart, which may by the power of thy Spirit, more and more transform us into thy blessed image, and make us meet to be partakers of the inheritance of the saints in light. And now that we are entered upon another day, we beseech thee to carry us through it in thy fear and favour. Order all our steps in thy word, and let no wickedness have dominion over us. Teach us to use the world without abusing it, and may that portion of it which thou hast and shall assign us be sanctified to us, by the word of God and by prayer, and by the right employment and improvement of it to thy glory. Whatever we are without, O leave us not destitute of the things that accompany salvation; but satisfy us with the sense of thy favour, and adorn us with the graces of thy Holy Spirit. Blessed be thy rich goodness which has renewed our lives and thy mercies to us this morning. Lord grant that all our comforts may flow to us in the channel of covenant love, and revert to the praise and glory of the gracious giver. Be with, protect and bless us in our going out and coming in. May the angel of thy presence save us, and the God of angels be our shield and exceeding great reward. Make us desire, resolve, and endeavour to live in the obedience of thy holy will and to the honour of thy blessed name. O restrain us from the evils and follies into which we are prone to fall, and quicken us to the offices and duties we ought to perform. Grant that we may think and speak well, and do the things that are well pleasing in thy sight; and have the strong consolation of acceptance with thee. So visit us with thy salvation, sanctify us by thy grace, and so carry us through life, that thy name may have the praise, and our souls the comfort, in the hour of death, and in the great day of our Lord Jesus Christ.—Amen.

BISHOP BEDELL.

It cannot be denied that the Irish Church is under great and real obligations to the zeal and activity of Laud. Undoubtedly he conferred upon it many substantial benefits. If there were nothing else, the service which he rendered in restoring and increasing the efficiency of the University of Dublin would be one not easily over-estimated. But there are many others; and, whether we consider his energy in recovering its rightful revenues for the Church, his liberality in encouraging and diffusing learning, or his anxious care to provide an active and laborious clergy, we must confess that his measures were, in many respects, conceived with wisdom and executed with spirit. But the unhappy fatality of that infatuation which blinded him in common with almost all Charles' advisers—though none, perhaps, more completely—mixed the seeds of evil with all his schemes of good. That haste and precipitancy, natural to his temper, and which to the last no discipline of experience seemed effectual to remedy, drove him on to attempt the completion of his works before he had well laid their foundations. "To do it thorough," was his favorite maxim; and to his ardent mind the cautious proceedings of King James' reign appeared to be little better than the feeble efforts of a timid and imbecile statesmanship. With such views as these, it is no wonder it—as unhappily fell out—too much of that activity and zeal which might have been usefully employed in propagating the substantial principles of Protestantism, and providing means for the diffusion of the Gospel over the semi-barbarous inhabitants of a country which had yet, in many parts of it, to learn even the first rudiments of religion, or in counteracting the sedulous efforts of the Romish emissaries, who swarmed in every neglected corner of every diocese of the kingdom, was squandered in unprofitable labours to square the outward structure of the Irish Church more exactly to his own hierarchical taste, and to introduce among its members those wretched causes of dissension which his childish love of ceremonies had already thickly sown in England.

It was to Laud, however, that Ireland was indebted for Bishop Bedell; and that good man's affection and respect for his patron, is one of those things which may help to reconcile us to a character that, in many respects, it must be owned, wears by no means an amiable aspect. Nor did those feelings in Bedell's mind arise from party prejudice. As Mr. Mason has truly said, Bedell, as a divine, belonged to no school. It would not be easy to find one more remote in every way from party influence. He had his prejudices, no doubt, (who has not?) but they sprang from a very different source of origin. It is true that there may be discerned some traits of resemblance between the two men. Bedell had naturally much of Laud's hastiness and heat of temper. He was liable to sudden gusts of passion, though he had brought his mind into much better discipline in that respect than the archbishop, who seems hardly to have thought of struggling against his "natural infirmity." Like Laud too, he was bold to a degree at least bordering upon rashness, in the execution of his schemes, and had notions of Church power hardly—if at all—consistent with our mixed constitution. But here too his simple-minded sincerity—the absence of all personal ambition from his guileless spirit—and his modest abstinence from all interference with politics, all efforts to grasp the temporal as well as the spiritual sword, gave him a great advantage over his more secularly minded patron. Bedell's respect for antiquity was profound. He sought to model himself upon the idea of a primitive bishop, as developed in the Greek canons, without much considering how far the realization of such an idea was compatible with the laws and usages of the country. But though in this, and in some other respects, sufficiently "catholic" in his notions, there were points upon which he by no means symbolized with the then dominant party in the Church. His doctrinal system was Calvinistic, or perhaps, more properly, Augustinian; and there are some letters of his, in the appendix to Parr's life of Ussher, in which he discusses the questions connected with baptismal regeneration, in a way which those who call themselves orthodox would be little disposed to tolerate.

Bedell's Irish Bible, the legacy as it were of a saintly confessor, who

> Though fallen on evil times and evil tongues,
> With darkness and with dangers compassed round,

never to the last forgot his fervent charity for his misguided flock, has been the instrument by which the Irish Society have wrought out a great work, of the extent of which few are properly aware, among the Irish speaking Roman Catholic population; and in this relic of his faith and love, it may be truly said that "he being dead yet speaketh."

In Bedell's pastoral character, when Bishop of Kilmore, we see the faithful self-devotion of a sincere servant of Christ, and the prudence of a wise steward of the mysteries of the Gospel. Mr. Mason has judiciously noticed two points of great importance, in which Bedell showed a good example of the true way of propagating Protestantism in Ireland:—his sedulous endeavours to reach the understandings and hearts of the Roman Catholic priesthood, by free and friendly intercourse, and his use of the Irish language in communicating instruction to the people.

Mr. Mason has given a very interesting sketch of the history of Bishop Bedell's Irish Bible, and the labours by which it has latterly been brought into extensive circulation. We have some reasons to believe that the real Popery of Ireland is not altogether so extensive as its outward surface; that apparently within that surface, Christian instruction, not given in any controversial form, but drawn in its pure and peaceable sincerity from the inspired volume itself, has reached some hearts which had been left to a great extent ignorant of the peculiar tenets of their ostensible Church,—and that the grand truths of the Gospel have been cordially embraced by not a few who have never forsaken the outward communion of the Roman Catholic body. This is especially the case in secluded districts of the south-west; districts which noisy controversy has never reached, but which, however remote, have not been left wholly destitute of witnesses of Gospel truth. Let us hope that the light may shine yet more and more until the perfect day.

SEPARATION FROM ROME.

FROM BISHOP HOPKINS' SECOND LETTER.

Mr. Palmer states, very fully, the objections which the Romanist makes against the English reformation: that it was effected by Henry VIII. in revenge for the refusal of the Pope to sanction his marriage with Anna Boleyn; that it was carried by false arguments, that the pope's jurisdiction having existed since the foundation of Christianity in England, it was schismatical to remove it, and that the Church of England then separated herself from the Catholic Church, and from Christian unity.

Now the only answer which Mr. Palmer gives to the latter allegation, consists of an absolute and unqualified denial. After a considerable display of such evidence as he thinks sufficient, he concludes as follows: "It is evident then, that the whole separation or schism was originated and effected by the Roman Pontiffs and their adherents, not by the Churches among us. I repeat it," he continues, "as a fact which ought never to be forgotten, that WE DID NOT GO OUT FROM THEM, but, as the apostle says, THEY WENT OUT FROM US, thus bearing what is, as Bossuet well observes, the invariable mark of schism and heresy in every age; Nos enim nos ab illis, sed illi a nobis recesserunt." (Vol. I. p. 158.)

These are the emphatical words of our author, and the capitals are also his own. The following inference appears to my mind to be the fair and inevitable result.

If it be true that the Church of England has never separated from the Church of Rome, and that the separation was the work of Rome alone, it seems manifest, that so far as the Church of England was concerned, she would have *continued in communion with Rome still, and of course would renew that communion now, if Rome would consent*, as an act of Christian duty, on the same principle already recommended by our author, namely, the *law of unity*.

Now this, to me, is a novel and alarming proposition, even when it concerns only a private member of our communion: much more when it is asserted of the whole Church. For myself, I reject it with all my heart, as totally and positively erroneous. Mr. Palmer's evidence is utterly insufficient to establish it, because it consists of nothing beyond the words of Henry VIII., and one of his bishops, Tunstall. But it is notorious that the English reformation was not the work of that reign. Henry lived and died a complete Romanist in almost every thing, save the destruction of the papal supremacy and the spoliation of the monasteries. His was the task of pulling down the ramparts which guarded the citadel of superstition. The cleansing and purifying the citadel itself, was reserved for a very different instrumentality, namely, that of the bishops under the reign of his son, Edward VI., an acknowledged prodigy of youthful piety and wisdom. As in the instance of the famous temple of Jerusalem, David was allowed to prepare the materials, but because he had been 'a man of wars' the building of the sacred edifice was committed to his successor, Solomon,—even so was it in the reformation of the English Church, to be the resting place of the original sanctuary. Henry's office was to prepare the ground and the materials; it was Edward's part to have the fabric put together. Nor was the work fully accomplished until the reign of Elizabeth, when the thirty-nine Articles and the Homilies completed the whole design, in substantial accordance with the primitive pattern, under the paramount authority of the Word of God.

In direct contrariety, therefore, to Mr. Palmer's emphatic assertion, I must maintain that the Church of England *did* separate from the Church of Rome by the act of reformation; that although that separation was the work of the Church of England, yet the sin and the responsibility rested wholly upon the Church of Rome; that while the separation was indeed consummated in defiance of the laws of the papal system, it was nevertheless in conformity to the higher laws of the primitive Church universal, and in strict accordance with the divine law of unity declared by our Lord himself; and that, by necessary consequence, no act of the Church of Rome could bring our mother Church or ourselves into communion with her, *unless the corruptions of her antichristian doctrines were first done away*, and no member of our Churches could seek to hold communion with her, until she is reformed, *without a virtual condemning of our own reformation*.

The highest evidence of the judgment of our mother Church upon these points, may be found in the celebrated 'Apology' of Bishop Jewel. And the character of this document is set forth with equal truth and ability in the preface, published in the third volume of 'The Standard Works,' a few years ago; which, (together with the notes,) are from the gifted pen of the present Bishop of the diocese of Maryland. Some extracts from this admirable preface may be advisable, in order to justify the importance which I cannot but attribute to the "Apology," as furnishing conclusive testimony upon the subject in question.

"Few works," saith the learned author of this Preface, "possess stronger claims to regard than that which is now introduced to the American public." (*sc.* Bishop Jewel's Apology for the Church of England.) "Apart from its intrinsic merits, it comes down to us from the golden age of the reformation, with the stamp of national sanction at the time of its publication, and recommended by the undivided suffrages of the learned and pious of every intervening age. It is the production of an individual, it is true; but that individual confessedly pre-eminent for learning and eloquence in a learned age, and expressing, with mature deliberation, the avowed sense of all his brethren, under their revision, and with their unqualified approbation. It may, therefore, justly pretend to all the consideration due to the combined wisdom, learning, and piety of the Church of England in one of its brightest periods—the age of the compilers of the Book of Common Prayer." Elsewhere the preface states that the work was published as "set forth by Queen Elizabeth's authority," and appealed to as "an authentic statement of the principles of the Church of England, *offered to Christendom by that Church as a hostage for its adherence to the common faith*." In further proof of its standard excellence, it is quoted as *authority*, in the 30th canon of the English Church.

Here, then, we have a witness, in every way unexceptionable: living at the time, appointed for the purpose, the accredited representative of the whole Church of England; and his work acknowledged and approved by the Church, the sovereign, and the nation. I shall proceed to quote his testimony, therefore, as absolute and final upon the question, Whether in the act of reformation, the Church of England proclaimed herself to have separated from the Church of Rome, and for what cause?

In the 13th chapter of this masterly work, under the head of the "Grounds of the Reformation," (Am. ed. p. 229,) we read as follows:

"Verily, we for our parts, as we have said, have done nothing in altering religion, upon either rashness, or arrogancy: nor nothing, but with good leisure, and great consideration. Neither had we ever intended to do it, except both the manifest and most assured *Will of* GOD, opened to us in his *Holy Scriptures*, and the regard of our own salvation, had even constrained us thereunto. For *though we have departed from that Church which these men call Catholic*, and by that means get us envy amongst them that want skill to judge; yet is this enough for us—and it ought to be enough for every wise and good man, and one that maketh account of everlasting life—that we *have gone from that Church* which hath power to err; which CHRIST, who cannot err, told, so long before, that it should err; and which we ourselves did evidently see with our eyes to have gone from the old *holy fathers*, and from *the Apostles*, and from CHRIST himself, and from the *primitive and Catholic Church of* GOD: and we are come, as near as we possibly could, to the Church of the apostles and of the old Catholic bishops and fathers—which Church, we know, was sound and perfect, and as Tertullian termeth it, 'a pure virgin,' spotted as then with no idolatry, nor with any foul and shameful fault."

Again, (p. 186) our author, in the name of the Church of England, saith, "Indeed we *have renounced that Church*, wherein we could neither have the word of GOD sincerely taught, nor the sacraments rightly administered, nor the name of God duly called upon: which Church also themselves confess to be faulty in many points; and wherein was nothing able to stay any wise man, or one that hath consideration of his own safety. To conclude, we *have forsaken the Church as it is now*, not as it was in old times past; and *have so gone from it*, as Daniel went out of the lion's den, and the three children out of the furnace: and to say the truth, we have been cast out by these men (being cursed of them, as they use to say, with book, bell, and candle) rather than have gone away from them of ourselves. And we are come to that Church, wherein they themselves cannot deny, (if they will say truly, and as they think in their own consciences,) but all things be governed purely and reverently, and, as much as we possibly could, very near to the order used in old times. Let them compare our Church and theirs together, and they shall see, that themselves *have most shamefully gone from the apostles*, and we, *most justly have gone from them*."

Again, (p. 251) "We so have *gotten ourselves away from that Church* which they had made a den of thieves, and wherein nothing was in good frame, or once like to the Church of GOD, even as Lot in times past got him out of Sodom, or Abraham out of Chaldea, not upon a desire of contention, but by the warning of God himself: and we have searched out of the Holy Bible, which we are sure cannot deceive us, one sure form of religion; and have returned again unto the *primitive Church* of the ancient Fathers and apostles."

Once more, our author uses, towards the close of his defence, (p. 255,) the following just and pertinent language. "Neither do we eschew *concord* and *peace*. But to have peace with man, we may not be at war with GOD. 'The name of *peace* is a sweet and pleasant thing,' saith Hilary; 'but yet beware,' saith he; '*peace* is one thing, and *bondage* is another.' For if it should be so, as they seek to have it, that CHRIST should be commanded to keep silence, that the truth of the Gospel should be betrayed, that horrible errors should be cloaked, that Christian men's eyes should be bleared, and that they might be suffered to conspire openly against GOD, this were not a *peace*, but a most ungodly covenant of servitude. 'There is a peace,' said Nazianzen, 'that is unprofitable: there is a discord that is profitable.' For we must continually desire peace, so far as is lawful before GOD and so far as we may conveniently. For otherwise CHRIST himself brought not peace into the world, but a sword. Wherefore, if the Pope will have us to be reconciled unto him, his duty is first to be reconciled to God."

Now with this plain, positive and reiterated evidence before my eyes, I must acknowledge myself totally unable to admit the assertion of Mr. Palmer, where he saith, (vol. 1. p. 445,) "It is obvious that the *sole intention*" (*sc.* of the Reformation,) "was to suppress the novel and usurped *jurisdiction of the Roman bishop, not to separate from his communion* or from that of the Western Churches." I willingly grant, indeed, that Henry VIII. may have adopted this limited notion of the matter at the beginning; but we should deal most unfairly by the real Reformers of our mother Church, in judging their work by his intentions. Looking at the whole as it stood after the reign of the persecuting Mary, when the liturgy was revised, the 39 Articles adopted, the apology of Bishop Jewel put forth as the open and authoritative statement of the Church of England—for this is the form in which it has properly descended to our day—there was, and there could have been no possible communion between that Church and the Church of Rome. It is very true, as Mr. Palmer remarks, that our mother Church published no anathemas against her adversary. Surely, however, this affords no proof of her desire of communion, since (thank God!) she pronounced no curses against any. That awful assumption she left to the Pope and his Council of Trent, where no less than one hundred and twenty-six of these terrible maledictions were solemnly recorded; in agreement, truly, with abundance of ancient precedents, but in total abandonment of the higher rule of Scripture, 'BLESS AND CURSE NOT,' which our mother Church most wisely resolved to follow. Nor did the *primitive Church* set any other example, since it is certain that she pronounced no anathemas except when men presumed to deny the very foundations of the Christian faith, in those articles which concerned the doctrine of the blessed Trinity and the Person of our Lord and Saviour.

In this point, therefore, as I apprehend, lies the incurable vice of the defence, learned, elaborate, and ingenious as it otherwise is, which Mr. Palmer sets forth in behalf of the British Reformation. For on his principles of *Catholic unity* the question immediately arises, Why talk of a Reformation at all? If the only difficulty, as he maintains, consisted in the usurped jurisdiction of the Pope, why did not our mother Church stop at that point, with Henry VIII? Why did her Reformers attack every other corruption, the idolatrous worship of the Virgin and the saints, of relics, images, crosses; the priestly tribunal of auricular confession, absolution, and penance; works of supererogation, pardons and indulgences; clerical celibacy, with its attendant licentiousness; the doctrine of the sacraments, with their perilous principle of *grace ex opere operato*; the communion in one kind, with its correlative impieties in the Sacrament of the altar; and, above all, that most dangerous notion of reliance on the merit of man's works, and his own inherent righteousness, which had superseded the Scriptural and primitive justification by faith? Are we supposed to have forgotten that Henry VIII. made no difficulty about any of these grave subjects, on which our Articles are so clear and definite? Has Mr. Palmer himself forgotten that the favourite test questions which the Romanists, in the days of Queen Mary, used in order to convict the Reformers of heresy, turned on these points, and chiefly on the gross corruption of *Transubstantiation*? And can he really persuade himself, that those holy men who abjured the tenets of Romanism in the fires of Smithfield and Oxford itself, were all the time disposed to COMMUNE WITH ROME, without regard to any of her most false and dangerous doctrines, if only the usurped jurisdiction of the Pope over the Church of England were done away?

Utterly erroneous, therefore,—utterly ineffectual, do I consider the mode of defending the Reformation which has come amongst us in this novel guise; although it be, indeed, worked up into a specious, and, in some respects, a highly imposing system. Its central principle, the duty of ecclesiastical unity, and the destructive effects of schism, are stated in such a manner, as to be easily turned to the service of Rome and against the Church of England. For it is impossible to deny, that the whole system of Popery had gained the ascendancy in England for centuries before the Reformation, and that all the prelates of the Church were bound to the Pope by the most solemn vows of ecclesiastical obligation. Granting then, that the Popedom was an usurpation, as it assuredly was, yet no reflecting Christian, steadfastly regarding the strife, the wars, the persecutions, the martyrdoms, and the endless dissensions which the Reformation necessarily brought along with it, could have thought himself justified in urging such a measure, if the evil had been nothing worse than the jurisdiction of the foreign pontiff. But when the eyes of the Reformers were opened to the true issue between the Religion of God, and the Religion of man,—"when," to use the language of Bishop Jewel, the state of the Church was such, that "CHRIST must keep silence, and the truth of the Gospel be betrayed, and horrible errors be cloaked, and Christian men's eyes be bleared, and a conspiracy against GOD be openly carried on," and all this in the very name of CHRIST himself, and under the seal of his abused authority,—then was the cause of the Reformation identified with the supremacy of the Scriptures and the eternal hopes of the world; and the blessed instruments who were strengthened to become its champions went forth to the work, under the full power of the conviction that the Church of Rome was the seat of Antichrist. Not that by this term they denied her to be, in a certain sense, a true Church. She was apostolic in her foundation, sound in her ancient creeds which she had never cast away, and regular in the succession of her ministry. Planted in the truth as the spouse of Christ in the beginning, she remained his spouse still, by the old covenant of her first profession. But she had become an adulteress, the *mother of harlots*, in their esteem; and just as a wife, the most devoted of friends while faithful, becomes the most dangerous of enemies when her affections are transferred to another, so, in the judgment of those glorious men, the Church of Rome was at the same time the spouse of Christ by her original faith, and the worst enemy of Christ by her idolatry, her man-worship, her indulgences, her superstitions, her licentiousness. And as no honest man who felt himself called upon to expose the crimes of an adulteress, could possibly sit down with her in brotherly communion at the same table, without forfeiting his own character for sincerity and consistency for ever, so, and MUCH MORE, are we sure that the Reformers, divinely raised up for the exposure of the multiplied spiritual adulteries of the Church of Rome, must have revolted from the idea of remaining in communion with her, as from an act of open treason against the majesty of God, and the honour of their Redeemer.

FOXE'S TABLE ON THE LORD'S SUPPER.

From Bishop Hopkins' Letter.

The same writer has constructed a *Table*, which seems to me well adapted to give clear and distinct ideas of the true doctrine of our Church as held by the Reformers on this highly important subject. With this view, beloved brethren, I present it in full, and beg leave to recommend it as worthy of careful and repeated perusal. It is as follows: viz.

"The body of Christ is, really, spiritually, and sacramentally, *present, eaten* and *united*."

First.

The body of Christ is *really present*.

"So was the body of Christ once present here on earth with us, and shall be again at the day of his coming. Otherwise it is not here really present, but only to our faith, really, that is to say truly, apprehending his body in heaven, and here feeding upon the same in earth. And thus is he present only to good men, whether with the symbols or without the symbols.

The body of Christ is *really eaten*.

"Really, not with our bodily mouth, but with the mouth of faith: apprehending the real body of Christ, who suffered for us, and worketh to us nourishment of life and grace.

The body of Christ is *really united*.

"Really and corporally the flesh of Christ is united to us, by his incarnation, and the partaking of our flesh.

Secondly.

The body of Christ is *Spiritually present*.

"Spiritually we say his body is present when either the body of Christ is present to our spirit and faith; or when the virtue of his body is present, and redoundeth to our bodies and spirits by grace. And this differeth from the other real presence above in this: that the one hath respect to the body apprehended, the other to the thing that doth apprehend.

The body of Christ is *Spiritually eaten*.

"Spiritually we eat the body and blood of Christ, not with mouth and teeth, but with faith only, whensoever we believe on the passion of Christ, being the true Bread of Life, and the only food of man's soul. And thus is he eaten, but only of good men, as well *besides* the Sacrament as *with* the Sacrament; and of this eating speaketh the sixth chapter of John. And so was he eaten in the time also of the old law.

The body of Christ is *Spiritually united*.

"Spiritually he is united to us, when the properties of his holy body, as its innocence, power, glorification, eternity, beatitude, &c., are united to our bodies and spirits, which cometh by our faith in him, according to his words in John xvii. '*I in them, and thou in me*,' &c. And this uniting, standing by grace, cometh, as well *besides* the Sacrament, as with the sacrament; only to the godly.

Thirdly.

The body of Christ is *sacramentally present*.

"Sacramentally his body is present, by representation of another thing which beareth a similitude or memorial of his body; and his sacramental presence, pertaining to the outward mouth of the receiver, is common as well to the good as to the evil. And this

sacramental presence ought not to be alone, but to be joined with the spiritual presence, &c.

The body of Christ is *sacramentally eaten*.

"Sacramentally we eat with our bodily mouth, the mysteries of bread and wine, not being the real body indeed, but representing the real body indeed; *id est*, "*non panem Dominum, sed panem Domini*." And this eating, if it be not joined with the other two above, profiteth nothing; and so, is eaten only of the evil. If it be adjoined, then is it eaten of the good, and then it profiteth.

The body of Christ is *sacramentally waited*.

"The sacrament, as it is the real body itself of the Lord, so it causeth not itself any real conjunction between Christ's real body and ours, but representeth the same, declaring that as the material bread, digested in our bodies, is united to the same, so the body of Christ, being received by faith, changeth our spirits and bodies to the nature of him.

To the sacramental presence, and eating of Christ, pertain two things chiefly to be considered: *Mutation and Operation*.

Mutation.

First, Mutation *Substantial*.

"Whereby one substance is changed into another: as water into wine; the rod of Aaron into a serpent, &c. And this "mutation," which they call 'transubstantiation,' belongeth nothing to the sacrament; for then, accidents of bread should also be changed, as the accidents of Aaron's rod were changed, with the substance, into a serpent.

Secondly, Mutation *accidental*.

"Of this 'mutation' speaketh the doctors, meaning not the change of substance, but of accidents, which standeth in three things; in the *use*, in *name*, and in *honour*.

First, in Use.

"As when the use of common bread is changed into a mystical and heavenly use.

Secondly in name.

"When the name of bread and wine passeth away, and is changed into the name of the body and blood of the Lord, and so, is the name changed.

Thirdly, in Honour.

"As when the bread and wine which before were received not with honour, are now received with honour and reverence: not that we honour the bread and wine, but the things represented in them, as, in a king's letter and seal, we honour the king, and not the seal.

Operation.

First, Operation in the Sacraments.

"The operation of the word in the Sacraments is this: to change, not the substance of the Sacrament, but that the substance thereof remaining, may be made the body of Christ, that is the *Sacrament* of the body of Christ. And this operation cannot come but by the Holy Ghost. Whereof Augustine saith: '*Panis non sanctificatur in sacramentum, tam magnum, nisi operante invisibiliter Spiritu Dei*.'

Secondly, Operation of the Sacraments.

"The operation of the Sacraments is thought by the papists to give grace, which, in very deed, give not grace of their own work; but only serve as instruments and means of that grace and life which cometh from God. So St. Peter calleth it 'Verbum vitæ,' the word of life; and St. Paul calleth the Gospel of Christ, "the power of God unto salvation.' Not that they themselves give life and salvation, but that they are certain means and instruments of that life and salvation which cometh to us from God.

To the spiritual presence and manducation of Christ, principally belongeth the sixth chapter of St. John; albeit two sorts of bread are there specified, namely, *bodily or sacramental*, and *spiritual* bread.

First, bodily or Sacramental, of the Old Testament.

"The bodily or sacramental bread of the *Old* Testament signifying Christ to come as manna, the rock, &c., and the bodily or sacramental bread of the *New* Testament, signifying Christ already come, as the holy Eucharist.

Secondly, Spiritual Bread.

"Spiritual bread, which is Christ himself, born for us and given for the life of the world. John vi. "My flesh is meat indeed," &c.

REASONS WHY I AM A CHURCHMAN.

VI. I am a Churchman, because the Episcopal Church still *retains* the doctrine of the *Apostolic Succession, and has that succession*.

No feature of the Episcopal Church is more violently assaulted at the present day, than this. In none is she more impregnable. For, she has the clearest sanction of Scripture, of almost universal Christendom, and of common sense.

What, then, is this doctrine, of the Apostolical Succession? It is simply this. It is the question, whether A, B and C, being *private members* of a Christian Communion, being even females, having by ballot or by any other mode, elected D. *also a private member* of the same communion, do, thereby, simply in virtue of that election, *make and constitute* D. a minister of Jesus Christ, to his Church, and do empower him, as Christ's ambassador, to preach his Gospel, and officially administer his sacraments? Or, on the other hand, whether Jesus Christ did, himself, institute a ministry, to be perpetuated in the Church by ordination?

Nay, the question at the present day, seems to be occupying even louder ground, whether there is, on the earth, any such institution as the *visible Church* of Christ?

It would seem, that the mere statement of this question, would carry its own answer with it. And the answer of unsophisticated men, in ninety-nine cases in a hundred, would be, that a *private* Christian, in order to become an authorized minister of Christ, *must be* ordained to that office by those who are already ministers, since a man *cannot* confer that, which he himself hath not. But be it remembered, if this ordination by those who are already ministers, is *necessary* in the first step, in the order of this series, so it is at the second, and at the third, and fourth, and the reflecting reader will at once perceive, where, alone, this series ends, that is, at Jesus Christ.

And this is what is meant by "the apostolic succession."

But our Saviour, as a matter of fact, did establish a ministry in his Church. To the Twelve Apostles he gave this solemn commission, (Matt. xxviii. 20) "All power is given unto me in heaven and on Earth. Go ye, therefore, teaching all nations, baptizing them," &c., adding, "Lo I am with you always, even unto the end of the world." That is, I am with you in the execution of this my commission,—and I am with *you always*—that is through your successors. For only through their successors *could he* have been with them "*always*."

St. John adds another remarkable clause in this commission: (John xx. 21) "As my Father hath sent me, *even so* send I you," and when he had said this he breathed on them, and said, "receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained."

And that this ministry is of no human origin or authority, St. Paul shews, (Heb. v. 4) "No man taketh this honor to himself but he that is called of God as was Aaron." And he adds, "Christ glorified not himself to be made a High Priest, but he that said unto him, thou art my Son, this day have I begotten thee."

Surely, no language can be plainer than this in proving *special, immediate, divine* appointment of the Christian ministry.

And that there was to be a "*succession*," in that ministry, our Saviour asserts, when he says, "I am with you always even unto the end of the world." (Matt. xxviii. 20) Indeed, the fact of the *institution* of the ministry, with the powers and duties ascribed to it, (Eph. iv. 11—13) is full proof of its perpetuity, unless the commission is divinely revoked. For that ministry is as essential at one age of the Church as another.

And we know, that several persons were added to the number of those apostles whom our Saviour originally chose, even within the time embraced by St. Luke in the Acts of the Apostles, as Matthew, and Paul, and Barnabas, so that there actually was a succession of that order.

But the Episcopal Church is not alone in holding to the Apostolic Succession. The Presbyterians have always held to this doctrine. Their Confession of Faith says, (chap 25. sect. 3) "Unto this Catholic visible Church, Christ hath given the ministry, oracles and ordinances of God." Again, "Our blessed Saviour, for the edification of the visible Church, hath appointed officers, not only to preach the Gospel, and administer the sacraments, but also to exercise discipline. And again, "The ordinary and *perpetual* officers in the Church, are Bishops, or Pastors."

And again, "ordination is always to be continued in the Church. Every minister of the word, is to be ordained by imposition of hands and prayer with fasting by those *preaching Presbyters* to whom it doth belong." And again, "Presbyterial Church Government is the *true and only form of government* which the Lord Jesus Christ hath prescribed in his word."

And a distinguished Presbyterian divine says, "A person who is not ordained to office by a Presbytery, has no right to be received as a minister of Christ. His administration of ordinances, is invalid. No divine blessing is promised upon his labors. It is rebellion against the Head of the Church, to support him in his pretensions."

The attentive reader will perceive and notice, that the above language is much stronger, on this point, than any thing found in the standards of the Episcopal Church, and hence that the point of dispute on the part of Episcopalians, respecting the *holding the doctrine* of the apostolical succession, is not with the Presbyterians,—the Methodists, or the Reformed Dutch Church, for all these are strenuous on this point. Between these denominations and the Episcopal Church, the great point at issue is, who, as a matter of fact, *have the succession?* But the question, as to the doctrine itself, is with the Episcopal Church in common with all these denominations, against the merest fragment of the Christian world; the Independents, including the Congregationalists, Quakers, &c.

We might here quote language, to any extent from the most eminent Presbyterians, and even from many of the Independents, as Rev. Elphalet Williams, Pres. Stiles, &c. &c., who by a strange inconsistency, have borne testimony to this doctrine of the apostolical succession.

And yet, strange, ridiculous even, as it may appear, in the face of all this testimony, of Scripture, common sense, and the Christian world, this same doctrine of apostolic succession is now, at this day, among *both Presbyterians* and Congregationalists, sneered at as the fruitful source of almost every evil.

The Episcopal Church, however, still clings to this old land mark. (Job xxiv. 2). This teaches, that the ministers of the Church, are not the ministers of men, nor sent by men, but that they are ministers of Jesus Christ, are ambassadors for him (2 Cor. v. 20), and are called to speak in his stead.

The Episcopal Church also exhibits the order of that succession, from apostolic times, and although it is easy to deny any fact in ancient or modern history, yet it will be a more difficult matter fairly to show, where one link is wanting in that sacred chain.

For the Episcopal Recorder.

MISSIONARY COLLECTION AT THE CHURCH OF THE ASCENSION, NEW YORK.

Your correspondent N. S. H., in alluding to the Missionary collection in this Parish, on the third Sunday after the Epiphany, mentions the sum of $808 75, as contributed for Domestic Missions, without giving the total amount collected, which was (I know) something over $1 500.

The sermon was by the Rector, from Gen. iv. 9. "Am I my brother's keeper." The effect of the sermon is the best commentary on its ability; while the truly broad and liberal benevolence of the Rector and congregation were shown by their bestowments of the largest share of their bounty upon the Domestic department (under the impression that that stood in the most instant need) while the former, as a member of the Foreign Committee, well understood the condition and prospects of its treasury.

From the connexion of the Bishop of Massachusetts with the Foreign Committee, from its organization, to his removal from this Parish, it has been considered as peculiarly devoted to this department of the missionary field, towards which it has liberally contributed from time to time; and the present happily offers another among the many refutations of the charge, that zeal for foreign, destroys our interest for domestic missions.

And now, Messrs. Editors, permit me to thank you for the *reasonable* article in your last paper under the head of "Missionary Committees." Your remark is not less true than forcible, that "there has been no cause of evil already more fruitful among us than the frequent change of plans of operations, and that we have almost killed the missionary spirit among our people by missionary discussions."

And yet where do we find more schemes, projects, alterations and premature conclusions in reference to the past and future working of the Missionary system, than in some of the editorial articles of the "Spirit of Missions." Is it not marvellous that with an organization admitted by all to be excellent in theory—with suffering missionary families, dependent on the "Domestic" department, and numerous openings for the planting of the Church, now unoccupied for want of means, while in the "Foreign" the most serious apprehensions are entertained in reference to the continuance of the present missionary establishment abroad, for want of support, without taking into account the means needed to send a Bishop with ten presbyters, with female teachers to China, and two ordained missionaries with the same number of teachers to Africa, which the "Foreign Committee" design if permitted to send out the present year, that with few exceptions the Church should be engaged in discussions about organizations, utterly unmindful of the millions at home and abroad, who are perishing for lack of the "bread and water of eternal life." I pray you not to cease your efforts to arouse Christians to their duty in view of this alarming crisis in our missionary history.

W.

For the Episcopal Recorder.

Messrs. Editors,—About a year since a pious and benevolent Churchman of this city, desirous of improving the spiritual condition of our Western suburbs, established a Sunday School, under the name and title of Mount Zion, in the building situated on Schuylkill Fifth st., near Vine. Through his active exertions, and with the assistance of a few young men from Grace and Epiphany Churches, the school gradually flourished, and the present number of attendants are from forty to fifty in the morning, and from sixty to seventy in the afternoon. Those engaged in this laudable and risking are anxious of still farther extending the blessings of this mode of religious education. But they lack teachers to carry out their plans, and would earnestly appeal to the Episcopal public to supply the deficiency. And who will listen to this appeal without resolving to aid in this good work, and be willing to devote an hour or two on every Lord's day, to instilling into the minds of the young the blessed truths of the Gospel, and in training them up in the paths of the ONE Catholic and Apostolic Church? There is a commodious building furnished with an Organ, a library, and every convenience, capable of containing six times the present number, and able and ready to increase the roll, if the Church will only send teachers.

J. A. M.

The Episcopal Recorder.

PHILADELPHIA, FEBRUARY 3, 1844.

Bishop Hopkins' Fourth Letter.—This completes the series of addresses which the writer purposed to make to "the Bishops, Clergy and Laity of the Protestant Episcopal Church," upon "the novelties which disturb our peace." That he has rendered eminent service in this work, to the cause of truth and peace among us, cannot be justly doubted. That his efforts will prove to be, in a great degree, an instrument for expelling these novelties, and restoring peace, we think equally certain. We have read these four letters with great care, and a deep and absorbing interest in their contents. And we must pronounce them to be, in temper, and calmness, and force of argument, a model for controversial writing. They are, in these respects, so eminently distinguished, that they cannot avoid exercising a very important and lasting influence upon the minds of all who read them. They constitute one of the most encouraging signs which has yet arisen among us; and they give us better hope of the result of our next General Convention, and of the issue of this whole discussion among our Churches, than we have had before. We are thoroughly convinced that there is a very large body of persons in the Episcopal Church, never yet arrayed upon the Anti-Oxford side by any particular expression of opinion, or opportunity for such an expression, who will be found unflinching and sincere, in their hostility to these errors, when the emergency for decision shall arrive. We hope to see the day coming upon us very shortly, when we shall return in our councils, to the wisdom of the "old men," who were in our fathers' time,—and when these juvenile and headstrong counsellors of Rehoboam, a race who are themselves generally as complete novelties, as are the doctrines which they teach, shall be compelled by the general sense of our tribes to retire, or to be silent. We have been involved in all these difficulties, mainly by "novices," and they are chiefly novices who are keeping up the strife with our old standards, and our aged advisers and guides. What we need, and must have, is a return to the first principles with which our Church was implanted and established here, and which so many men who are of yesterday and know nothing, are now attempting to improve by strange notions borrowed more from Rome than either England or the primitive Church. A very remarkable demonstration towards a return to the original platform of our Church, is found in these letters of Bishop Hopkins.

This fourth letter is occupied with a discussion of the case of Mr. Carey's ordination, and the principles which are connected with it. The writer justifies the two clergymen who protested against it,—sustains Bishop McIlvaine in the stand which he took in relation to it,—and very clearly shows, from the authority of Mr. Haight's pamphlet, the utter inconsistency of the ordination of a man professing the sentiments of Mr. Carey with the principles and requirements of our Protestant Church. The Bishop proposes a remodelling of our Canon law in connexion with such questions, by the General Convention, in order to make an uniformity of discipline in our Church. We have not space to follow him through all his expressed views upon this important subject,—and must refer our readers to the letters, which ought to be, and undoubtedly will be, very widely circulated among our Churches. The Bishop's closing remarks upon "the characteristic features of the Tractarian system," are so valuable, that we shall transfer them to our columns:—

"Having thus, my respected and beloved brethren, gone over the principal topics proposed in my first Letter, it only remains that I should present to your indulgence a few concluding remarks, upon the characteristic features of the Tractarian system, and the general aspect which it wears to a reflecting mind.

"I am compelled, with deep regret, to avow my own entire conviction, that the fundamental error of this system is one and the same with the theory of Romanism. For both seem perfectly agreed in the idea, that the Church militant on earth is a vast CORPORATION, whose members have no individual rights under the Charter, except as *parts of the great whole*. From this they derive the principle, that the visible Church is the reservoir of all spiritual influence, that grace is given by her, and *only through her instrumentality*. In a word, they invest her with a SUBSTANTIVE PERSONALITY, dispensing through her officers, by the very appointment of Christ, all the powers, gifts, rights, and privileges, belonging to the kingdom of heaven.

"This view is grand, sublime, and imposing; but I believe it to be thoroughly unscriptural in principle, false in fact, and dangerous in operation. My reasons are briefly as follows.

"I hold this notion of the Church to be unscriptural, first, because all the promises of Christ are made to the *individual believer*, conditioned on his *personal repentance and faith*; secondly, because the only clear promises made to the *Church*, as the Spouse of Christ, and possessing the kingdom, are made in connection with his second advent; and thirdly, because our Lord, speaking of the present dispensation, especially saith, *My kingdom is not of this world*.

"I hold this theory to be false, in fact; because the eighteen centuries of the Christian era have not yet witnessed its successful application. This mighty unit has never been without more or less division in its outward government, and the papacy, which was indeed a wonderful *attempt* to make the kingdom of Christ, of this world, has only proved to be a splendid failure.

"I believe the notion to be dangerous in operation, because its inevitable tendency seems to be, to sink the individual responsibility of each conscience in a blind reliance on the privileges of the whole; to clothe an excessive and superstitious dependence on the Sacraments, to attach an extreme and absurd faith to the supposed teaching of tradition, to invest the Church with the authority which belongs solely to her divine Lord and Master, to rest our whole justification upon *ordinances rightly administered*, rather than on the living principle of faith, and to lead each believer, instead of going, with humble confidence, the rights of his adoption, by *coming boldly to the throne of grace in every time of need*, rather to lean upon the priesthood, as a class of *appointed mediators* between Christ and the soul.

"The true aspect of the Church, therefore, as I apprehend it, is not so much CORPORATE as *aggregate*. Its living principle is faith, by the operation of the Holy Spirit, in the soul of each individual man. Its essential unity is inward, having fellowship with the Father and the Son, through the Spirit that dwelleth in the temple of the renewed heart. Its outward or formal unity follows after this, as a privilege and a duty, so far as it consists with truth; but its *life* depends not on that unity. Hence, the fathers speak of the Church as *essentially* existing in Abel, Enoch, Noah, and Abraham. Hence all who are united with God as their Father, through faith in Christ, become necessarily the *brethren of each other*, and members of the heavenly household; although they may not have the power to congregate together upon earth. Hence, too, there is a sense in which the saying of Cyprian is true, that "he cannot have God for his Father, who has not the Church for his mother;" but *that* Church, rightly understood, is "JERUSALEM ABOVE," which, as saith the inspired Apostle, "IS THE MOTHER OF US ALL."

"The congeniality of Tractarianism with Rome has been painfully manifested during the last two years, by a variety of publications; but especially by the whole course of the British Critic, in an open assault upon the doctrine of justification by faith, which its editor has boldly denounced as the Lutheran heresy,—in frequent advocacy of the Romish principle of development, of the sacramental power and grace attributed to the external unity of the Church, of auricular confession and private absolution by the priest,—in high praises of the Romish formularies of devotion, veneration for the saints, and especially for the Virgin Mary, laws of clerical celibacy, and monastic institutions,—in a plain preference for the theology and practical piety of the middle ages,—in an injurious and subtle strain of palliation towards all the superstitions of Rome,—in an undisguised contempt for the characters of our great Reformers, and in a studied opposition to the name and spirit of Protestantism. Several of these points it was my intention to have discussed at large; but I am rejoiced to find that I have been superseded by other and far abler hands, and therefore I consider myself relieved from the duty of pursuing the painful subject any farther.

"I cannot conclude, however, in justice to my own feelings, without again recording my belief, that on many points of ecclesiastical order and discipline, the writings of my Tractarian brethren have been highly useful. Nor would I omit the opportunity of renewing my cordial acknowledgments to each of these eminently gifted men, especially Mr. Newman himself, whose personal intercourse, when at Oxford, I esteemed as a peculiar privilege, and to whose liberal kindness, hospitality and attention, I was, in various ways, so much indebted. The highest compliment that I can pay them is to express my conviction, that they would be amongst the last to suffer acts of courtesy or friendship to interfere with the conscientious expression of religious truth. "*He that loveth father or mother more than me*," saith the blessed Redeemer, "*is not worthy of me*." But although even the most sacred of all personal relations may not be suffered to stand in the way of our allegiance to Christ, and our fidelity to his Gospel; yet we can hardly fail to regard it as a real affliction, when a laceration of the men must be united with hostility to their doctrine.

"It may be proper that I should add another remark, in order to account for the fact, that while I have been occupied with opposing some of the errors of Tractarianism, I have made my chief quotations, not from the Oxford Tracts, but from Mr. Palmer's Treatise on the Church. My reason is, because I regard that work as being the most authoritative exponent of the system, which is likely to abide, with considerable influence and honor, long after the Tracts, and the transient publications which have grown out of them, shall have passed away; and therefore any error of principle or of application, in a treatise so eminent for its scholastic method and its immense research, deserves, and indeed demands, the most thorough examination. I have seen, with the liveliest satisfaction, that this distinguished writer has himself become a declared opponent to the extravagances of the school with which he has been so long identified. And I earnestly hope that the next edition of his great work will exhibit the results in such a form, as shall leave no further ground for animadversion.

"I stated, in the first of these Letters, that my object was not so much to consider the whole Tractarian controversy, simply with regard to its precise measure of theological soundness, as to examine those *novelties which disturb our own peace*. And I selected the points which I thought most important to my object, under the full conviction, that so long as we retained our established doctrines on the Sacrament of Baptism, on the true idea of the Church, on the Holy Eucharist, and on the essential antagonism of the Roman system as set forth in the Council of Trent, there would be small danger of our being led astray on any other topic. I have called the Tractarian system *new*, not because I was ignorant that it is indeed very *old*, inasmuch as it is mainly taken from the *later fathers*, as interpreted by the Church of Rome; nor yet because I was not aware that it may be found, scattered here and there, amongst the writings of English divines, especially in those of Laud, Montague and Thorndike, but because it is now in its aggressive, *combined*, and *sustained character*, even in England, and *new in all respects* amongst ourselves. No other writers of our mother Church have ever dared to *stigmatize the Reformers*, to call the doctrine of justification by faith, *a heresy*, to attack the epithet of *Protestant*, to concede a *high superiority to Rome*, to mourn over our separation from her corrupt communion, and to display their sympathies with her enormous superstition. And the indignant spirit aroused against them, throughout the length and breadth of the Church of England, notwithstanding the acknowledged learning, and talent, and personal worth of the individuals concerned, together with the unparalleled excitement which has marked the first instance, in which our own Church has had reason to mark their influence in the recent ordination, bear a testimony, not to be mistaken by any candid mind, that small indeed is the number on either side of the Atlantic, who are deeply infected by this novel system. Still, although I had no fears of the ultimate result,—nay, although I doubted not that the whole would be gloriously over-ruled, in the gracious order of divine Providence, for the purification and advancement of the Church of God in general, and of our own branch of it in particular, yet I felt it incumbent on me, as one of her bishops, however inferior to the rest, to state, frankly, on what side our dangers seemed to lie, and by what measures, through the blessing of our Redeemer, we might be most surely protected against them.

"And now that my proposed work is done, I beg leave to repeat my conviction, that we have nothing, under God, to dread; since I doubt not that the bishops, the clergy, *and especially the laity*, will arouse themselves to a careful and prayerful examination of the whole merits of the question; resolving that so far as in them lies, the Church which was restored to her primitive purity in the flames of the Reformation, shall be transmitted to future ages, without any infusion of Romanism, or deterioration of Scriptural truth. If, in the execution of my own share of the common duty, I have in any respect trespassed against the laws of fraternal affection or of Christian courtesy, I beg my respected and beloved brethren to believe that nothing could be farther from my intention. It is indeed written that *Faithful are the wounds of a friend*; but I have labored in the hope that my friendly efforts could inflict no *wound*, because I had no errors to mention that were not notorious already, and none for which I was not anxious to make the largest allowance in my power. Abundantly conscious, nevertheless, of my own manifold defects, and aware, that in suggesting any improvement in our ecclesiastical polity, I have undertaken what is always an invidious and unpopular task, I commit the whole to your indulgence, with my fervent prayer to our Almighty Father, that the defects of the advocate may not lessen the influence of truth, and that my humble work may contribute, in some degree, to promote the welfare of his Church, and the extension of his glory."

Our readers will not fail to notice, how completely we are sustained in the views we have always expressed upon this subject, by the remarks of Bishop Hopkins. Ten years have now passed since the Recorder first took ground against these nascent errors. The stand first taken was their complete practical identity with Romanism. This stand has been faithfully and unshrinkingly maintained, through much hostility and contumely from others. "We believed, and therefore spake." We have never for one moment doubted the accuracy of our judgment upon the subject. But many have denounced us, in the earlier stages of the contest for truth, who now are speaking upon the same side with us. Facts have brought out such powerful arguments that they could be resisted no more. The Church is now aroused. And we cheerfully say with Bishop Hopkins, "we have nothing, under God, to dread." We have no doubt, that the Protestant Episcopal Church, in the United States, is truly, and in a very peculiar degree, the visible Church of our Lord Christ, and have no fear therefore but that he will stablish, settle, and strengthen it yet for his glory and honour upon the earth.

Mission to Mesopotamia.—We have read with much delight, the instructions of the Committee for Foreign Missions, to the Rev. Messrs. Miles and Taylor who have just embarked upon this Mission,—and we have copied their address in full, in our present paper. It is a document of a purely evangelical, and deeply interesting character,—and cannot fail, we think, both to inspire renewed confidence in the operations of the Committee,—and to impart a very lively interest in the character and success of the Mission thus established. The missionaries thus sent forth, we believe to be men of very valuable qualifications for such a work, feeling the power of the truth in their hearts, having a clear and discriminate understanding of the glorious doctrines of the Gospel, and likely to be made the instruments of God, for great good in the field to which they are sent. We earnestly commend them to the sympathy, prayer, and benevolent encouragement of the members of our Church. We pray our friends to remember, that this new mission constitutes another important claim upon their liberal contributions. We beg leave to call to their mind, that the Treasury of the Committee is now much,—very much—in need—and earnestly unite in the solicitation, that all which can be done, should be done at once, that the agents of such a work of spiritual benefit to men, may not be straitened, or crippled in their important duties. The Committee say, in the last number of the Spirit of Missions, "We feel that the friends of this branch of our Missions, are *fast* friends; and we believe confidently, that the Clergy who have heretofore responded to our appeals, will not now be backward, in urging upon their people, the duty and privilege of rendering of their substance to promote the extension of his kingdom who died for us."

We trust it will be found so. And we beg leave to join in the urgent appeal, that the friends of Foreign Missions would not only shew themselves *fast* friends—but *prompt* friends also.

Domestic Missions.—We would call attentive notice to the appeal of the Domestic Committee, which we insert to-day. They head it, "A Crisis." We trust they will not be left to feel the sorrow of inability to meet it. The effort to extend the actual influence of our Church in this country was never more important than now. And we regret to see anything which indicates a failure of interest in the operations of the Committee for this purpose. We have many very worthy and valued brethren who are labouring in distant portions of our land, and who ought to be, and must be, upheld and encouraged in their work. They are self-denying and laborious ministers of the Lord Jesus Christ,—and their field of labour is hard and painful. In many instances, their distresses are great. What heart will not feel for such a case as is described in the following extract:—

"A missionary from this Diocese, who receives but $200 salary, writes, 'My family are suffering; from the want of suitable clothing for the coming winter. My wife is now ill of ———, brought on by want of shoes and warm clothing—and I now fear it will terminate fatally, but the will of God be done. We are his servants, and the sooner we are freed from our bodily sufferings, the sooner shall our reward be given in a world of unfading happiness. This hope is the great support in all our trials on earth; and it is augmented by the reflection, we shall join some there in whose salvation we have been greatly instrumental in this wide-spread valley.'"

We would beg for the honour of Christ our Lord, and for the honour of the Church, in which he has been graciously pleased to place us in the ministry, that such facts may not be allowed longer to exist among us, still less to be multiplied by the addition of others of the same painful and disgraceful character. Let every Christian feel his responsibility, and arise to do something, at once to relieve such alarming difficulties.

Bishop Hopkins' Four Letters.—With a view to meet the wishes of the public, and place them within reach of all, the publisher requests us to say that he has reduced the price of the Letters to [illegible] cents each, or fifty cents for the four. We have made some extracts from these important letters, but have not had room, nor shall not have, to give any fair idea of the arguments which they contain. We would refer therefore finally to the letters themselves,—urging our readers to become possessed of them, as soon as practicable.

Finding out the Truth at last.—In the past opposition of the various presbyterian bodies and papers around us, to the Episcopal Church, it has been customary for them to say they were only opposed to "the high Church party" in our Church, while they affected to speak with kindness of what was termed "the low Church party." But within a short time past, their whole warfare seems to be directed specifically against the very portion of our body which they before excepted from their assaults. We are not surprised at this. The real cause of all the hostility is the remarkable increase of the Episcopal Church,—by additions from other denominations of Christians. And the actual instrument of this increase, in every where, the very portion of our Church who were before excepted from attack. This fact they have at last discovered. There is no fear of such encroachment upon their ranks from those whom they can denounce as Puseyites. But another kind of ministers and churches can quote their own laudatory expressions, as instruments of success. It has become therefore convenient and necessary to fight now especially with this peculiar class. And hardly an attack upon the Episcopal Church comes under our notice now, which does not specify the "Low Church," or Evangelical portion of this "mischievous establishment," to be the most dangerous, and the most to be dreaded by presbyterians. This is well. They have found out the truth at last.

Large Collection.—The church of the Ascension in New York, under the care of our beloved brother Bedell, contributed, a few Sundays since, above *fifteen hundred dollars*, for the missions of the Protestant Episcopal Church. An honourable example! of a people whose liberality has been always remarkable, and whose character seems in no degree to fall off, under their present Rector.

Noble Liberality.—Such surely may be called the following fact, reported by the Rev. B. Goldsmith of Iowa. But it makes some comparative facts appear rather small in the same connexion.

"Whilst in Virginia I received a letter from one of the Vestry, informing me that the two last instalments had been presented, and in all probability the lot on which our Church stands would be sold unless aid could be obtained from some more favoured brethren in the Eastern cities. I determined to make the effort, and accordingly spent nearly a month in New York, Philadelphia, Baltimore, and the District of Columbia, begging from door to door, as I could find where churches were.—I returned however to Virginia after accomplishing but little beyond the expenses incurred in taverns and steamers, walking out completely a pair of water boots, and often experiencing unkindness from those professing to love the Church. But the silver and the gold belong to God, and often he inclines men to work for the advancement of his spiritual kingdom, when we are ready to give up in despair.—Notwithstanding a debt of $40,000 hanging over the church of the Rev. Mr. Johns, in the city of Baltimore, through the instrumentality of Captain Henry Thompson, a worthy, pious member of the Vestry, we have received in aid of our church lot $39 50. Small but a small part was accomplished. The work, however, was not to be defeated. God had put into the heart of one of my old Vestry, who served the church for nearly ten years prior to my coming to the West, to step forward in aid of our missionary cause. It was a noble act of a true son of the Church, and credit should be awarded where it is so justly due. Dr. Abraham B. Hall of St. Paul's Parish, King George County, Va., learning the condition of our lot, and the hardness which had attended my efforts in the Eastern cities, said to me 'put down all you want.' Accordingly I entered balance due on lot, enclosing the lot, lamps, and two stoves for the church; it included my travelling expenses also. The Dr. remarked that he had $1500 worth of land to sell in Ohio, and, after deducting the items indicated, the balance was to go to Bishop Meade, to aid in liquidating the debt of Kenyon College. Here is a gentleman of only moderate fortune, giving fifteen hundred dollars towards the Gospel of Jesus Christ. Had we a thousand such men, the missionaries would not be under the necessity of cooking and washing, and cutting their wood amid snow and ice, storm and tempest, to support themselves and those dependant upon them. Had we a thousand such laymen, the wilderness would soon bud and blossom as the rose, and the Church move on with tremendous moral power."

The Finished Harvest.—The last sheaf of ingathering from our parish in the year just expired occurred on Christmas day. The joyous festival called to the sanctuary of prayer, a large assembly to unite in commemorating the nativity of the Saviour, and it proved to many a day of holy delight. In the afternoon their pastor was summoned to the house of bereavement. A little one had been called away by the stroke of death. We purposed penning a few lines, respecting the deceased, but the subjoined from an esteemed friend, will better answer our purpose.

"How varied are the scenes of human life! What differing circumstances does the same moment behold, in places apart, though perhaps nearly located! What opposite feelings sometimes reign even in neighboring mansions! In one perhaps feasting and mirth and gaiety—in the other sorrow and mourning, lamentation and woe; in one the joy that life, and wealth, and ease and comfort bestow, in the other death and poverty and wretchedness and despair. In one crowded passage is the hurry and bustle of trade and traffic—in another "man goeth to his long home, and the mourners go about the streets"—yonder floats the sprightly sound of music and the dance—and a little beyond from some secluded chamber goes up the sad cry of expiring nature; a thin partition only divides the room where pleasure and light hearted festivity preside, from that where lies the body of some dear departed, receiving the rain of a bereaved mother's bitter tears. In one quarter riot and revelry drink from the golden chalice—while in another, at the self-same hour, want and destitution sadly eat together their unmoistened crust. How varied—how incompatible are the scenes that are often thus being transacted in a populous city, within the narrow compass of a single mile—and how utterly incongruous are the different feelings that belong to them! I was forcibly reminded of this fact, by the demise, on Christmas afternoon, of a little friend, a precious boy, with whom I had passed some pleasant hours during a country visit in the late summer. While

the world abroad was all gaiety and gladness, and happiness and rejoicing were the order of the day, here was a scene of bereavement and sorrow, where the feelings of nature contended strongly with the better dictates of faith and resignation. One dearly beloved had been snatched away amid the dew of his morning brightness—and the aching hearts of devoted parents and loving friends mourned over the faded flower—but they "sorrowed not as those without hope." They had reason to trust that his robe had been "washed in the blood of the Lamb," and that having died in the Lord, he had entered into the rest of those whom the unfailing word of God has declared to be "blessed." If so, it was indeed, as a young friend of his own age comfortingly observed to me, "a happy Christmas to him." Those who knew him best, knew most his worth—his gentleness, his kindness, his tender heart, his sorrow for wrong, his love of prayer—but it is not my design to praise him—I have come merely to lay a wild flower wreath on his deserted pillow, and go again my pilgrim way. C. W. T.

STANZAS

TO THE MEMORY OF MASTER JAMES ROBINSON, WHO DIED ON CHRISTMAS DAY, 1843, AGED 13 YEARS.

'Speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.'—*Wisdom of Solomon, iv. 11.*

Why should we longer weep?
His suffering time is o'er—
Does he not now in Jesus sleep,
To sigh and sin no more?

Why should faith's taper burn
So feeble, faint and dim?
He shall to us no more return,
But we shall go to him.

Happy indeed his lot,
To reach so soon the goal,
Before the world its dark'ning spot
Had set upon his soul.

Happy to gain the prize,
The race so early done;
And gather glory in the skies,
Eternal joy begun.

A jewel only lent,
God has reclaimed his own—
An angel on an errand sent,
To paradise reflown.

His ministry complete,
He has departed home,
And left behind a memory sweet
As honey in the comb.

And what the message left
To us who mourn below?
Ye of your treasure thus bereft
Too well the lesson know

Methinks where far aloft,
You cloud adorns the sky
I hear his voice, in accents soft,
Come breathing sadly by.

Like sound of heavenly strings,
It gently seems to say,
Set not your hearts on earthly things,
For they must pass away.

Let not the young despise
The warning that is given—
O let them now in time be wise,
And choose the path to heaven.

And ye, who mourn my doom,
Dear friends, your tears repress;
Ye would not have me now resume
My title to distress.

Nay, bow to His decree,
Tho' grief your bosom swell—
The Lord from sin hath set me free,
He doth all things well."

BISHOP DE LANCEY.—We learn from a letter in the last Gospel Messenger that Bishop De Lancey is about to leave Geneva and reside in Rochester, in consequence of his having become the proprietor, by purchase, of Grace Church, formerly St. Paul's. It seems that pecuniary embarrassments had entirely prostrated the parish, and all but alienated the church edifice. The Bishop writes as follows:—

It is my purpose, with the Divine permission, to have the services of the Church continued in that edifice, by providing Clergymen to officiate there, and to give to its affairs such personal supervision (with the advice and aid of a committee of laymen,) as well as such personal ministrations in the pulpit as my paramount Diocesan duties shall allow, and as I have been accustomed to give to the Church in Geneva, in consequence of my residence there, looking in humble dependence on the Divine blessing to the parents, and to the voluntary offerings of the people of God for the means of procuring efficious clerical services, defraying the contingent expenses of the Church, and gradually extinguishing the debt. My relation to the Church will be *not* that of Rector, but that of sole proprietor of the edifice, supplying to a Christian flock a place of worship—the regular preaching of the gospel—the ministrations of the sanctuary, and parochial services, and depending on the rental of the pews, and the free will offerings of the people, for the means of meeting the expenses to be incurred. My removal to Rochester in the spring will be rendered necessary by this undertaking.

PARTING COUNSELS.—This is the title of a farewell sermon by the Rev. F. J. Goodwin, M. A., on resigning the parochial charge of St. George's Church, Flushing, L. I., Jan. 14th 1844. We have had the pleasure of acquaintance with Mr. Goodwin for half a score of years, and have always found him a warm hearted, spiritual minded, faithful man. It is with deep regret that we learn the cause of of this unexpected change. An extract from his letter to the vestry will best explain.

Flushing, St. George's Rectory, Jan. 16th, 1844.

Gentlemen of the Vestry.—From the numerous and peculiarly afflictive bereavements with my family have experienced during the last few months, I cannot but deem a change of residence essential for their benefit. In this opinion my friends fully concur. I am constrained, therefore, to yield to the necessity of the case, and respectfully to ask your action on the subject, by releasing me from my present engagement as the rector of this Parish. We can rejoice that in our deepest sorrows we have not been devoid of the consolations of the Gospel. Our Divine Redeemer in our furnace of affliction, has afforded us in an eminent degree his blissful presence. As the desired change of residence, however, will remove us from the scene of our desolating bereavements, and transfer us to the soothing society of some of our dearest relations; and as I thus hope to see my family enlivened, and to feel myself prepared for the vigorous performance of my duties, I affectionately ask your kind compliance with my wishes.

The Vestry responded in the kindest terms, and yielded to his request.

The sermon is a warm and tender exhibition of a Minister's anxiety for the spiritual and eternal welfare of those over whom he has been placed in the Lord. We hope soon to hear of Mr. Goodwin's re-settlement, and abundant success in the service of that Saviour who maketh all things work together for good to those who love him.

Intelligence.

DOMESTIC.

DIOCESAN.

NEW HAMPSHIRE.

Rev. E. A. Greenleaf has resigned his station at Dresseville.

VERMONT.

The Rev. Norman W. Cump, having removed from East Poultney, Vt., to Jackson Michigan, requests that letters and papers for him be directed accordingly.

NEW YORK.

The Rev. George W. Fash, having removed from the Diocese of New York to that of Connecticut with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Edward Selkirk, of New York, has received and accepted a unanimous call to Trinity Church, Albany, and requests all communications for him, addressed to No. 70 Herkimer street.

The Rev. Samuel J. Evans, Deacon, having removed into the diocese of New York from that of Maryland, with a letter of dismission, and become the minister of St. Peter's Church, Lithgow, Dutchess county, desires all letters and papers intended for him to be directed accordingly.

The Rev. F. J. Goodwin having resigned the rectorship of St. George's Church, Flushing, requests all letters and papers to be directed to him at Brooklyn.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sunday, Feb. 11, Mission Church of St. Matthew.
Sunday, Feb. 18, Church of the Annunciation.
Sunday, Feb. 25, St. Ann's Church, *Brooklyn.*
Sunday, March 3, Church of the Ascension, *New York.*
Sunday, March 10, Church of the Redemption.
Sunday, March 17, St. Jude's Church.
Sunday, March 24, St. Paul's Chapel.
Sunday, March 31, St. Johns Chapel, A. M., St. Bartholomew's Church, P. M.
Sunday, April 14, St. Mark's Church.
Sunday, April 28, St. John's Church, *Brooklyn.*

WESTERN NEW YORK.

Removal.—The Rev. Stephen Douglass having removed from Elmira to Rochester, requests that until further notice, all letters and papers be addressed to him at Rochester.

DELAWARE.

Rev. John L. McKim has been appointed to the vacant station of Milford, Cedar Creek, &c.

VIRGINIA.

Rev. Thomas E. Locke having changed his Post Office address from Whittle's Mills, to Columbia Grove, Va., desires his letters and papers directed accordingly.

FLORIDA.

Rev. Henry Elwell has resigned his station at Monticello.

OHIO.

Rev. Edward Winthorp has been appointed missionary at Marietta, vice Rev. D. W. Tolford, resigned.

Rev. William Presbury has resigned his station at Springfield.

New Parish.—On Wednesday, January 31, a new Parish was organized at Euclid, Cayahoga Co., Ohio, by the Rev. Mr. Bary, of Cleveland.

INDIANA.

Bishop Kemper has appointed Rev. Henry Payne missionary at Bloomfield; salary $250, from 1st November; outfit $25.

ILLINOIS.

Rev. Benjamin Hutchins has resigned his station at Albion.

MICHIGAN.

The Bishop has substituted Battle Creek for Clinton, which last has been connected with Tecumseh.

GENERAL.

A CRISIS!

Are the members of our communion aware that a crisis in our Missionary operations, as at present conducted, is fast approaching? We are no alarmists, but deem it our duty to direct the attention of all concerned to the real state of the case.

We say a crisis is fast approaching: how can it be otherwise?—the October salaries have not, in many (18) instances been paid; and yet here (1st January,) another quarter has become due, and this at a season of the year when the largest contributions from the churches may be expected. The advanced state of the season forbids the hope, that, were a special meeting of the Board called, it could be so generally attended as to embody and send forth the sense of the Church upon the emergency. The Committee have exhausted their powers of appeal. Through the Spirit of Missions, urging regular offerings—by correspondence with bishops and clergy in all sections of the country, invoking co-operation; "line upon line, line upon line, here a little and there a little;" their secretary presenting the subject from the pulpit as opportunity presents itself; nothing remains for them to do, but wait patiently, and in faith, two months longer, when the remaining heavier contributions for the year will have come in, and then THROW THEMSELVES UPON THE BISHOPS OF THE CHURCH, TO RECOMMEND COLLECTIONS IN THEIR DIOCESES. Will they do it? If they do, the debt of the missionaries will be paid, and the Board will assemble in New York, in June, to consider, after the experience of another year's difficulty what is to be done. If the bishops do *not* recommend collections, OUR DOMESTIC MISSIONS ARE BANKRUPT. Of course we shall have no repudiation; but the missionaries must be discharged the service, and the contributions that come in (such as they are) be applied to the liquidation of the Church debt to them. Such a spectacle would be conducive to humility, certainly, after our position that every baptized man, woman, and child in the Church is a member of the Society. These are estimated (see Church Almanac, 1842) to amount to 1,200,000. If every one of them had paid three cents during the year, the crisis would have been averted.

Men who see this, and it is perfectly plain, will be led to question whether, after all, this beautiful theory is the one under which the Church can conduct her missions creditably, efficiently, and with due regard to progression, or whether they, and they only, are not to be held and taken as the members of the missionary body, who come forward, and, in ways that cannot be mistaken, say so. Here, then, is the old voluntary system again.

We would not be understood as expressing any fear that the work of missions in the Church will be stopped. She has too many living members for that. We simply indicate a result likely to grow out of the present state of things if not corrected, viz., that the church, in utter despair of carrying on the work under the heavy burden of a beautiful, but, as it will have proved, most inadequate system, throw it off, and construct one that "takes men as they are, and not as they should be."

If this view of the case has its probabilities, it certainly behoves all who prefer the system as it is, with whatever modifications experience indicates to be called for, to rouse themselves, while it is yet not too late, to rescue it from its PRESENT IMMINENT PERIL!

AT SEA, OFF KAPITI, November 3, 1842.

My dear Sir,—I have now completed my first visit to the different English settlements in New Zealand. Kororareka, Auckland, Wellington, Nelson and New Plymouth. Other smaller settlements are springing up in the following places: Whanganui, Petoni (Port Nicholson,) Hokianga, Windsor (near Auckland.) The population of these settlements is about as follows:—

Auckland,	1,800
Wellington,	2,500
Nelson (Blind Bay,)	2,100
New Plymouth (Taranaki),	900
Kororarika (Bay of Islands,)	500
Petoni (Port Nicholson,	700
Whanganui (West coast, South,	100
Hokianga (West coast, North,	100
Windsor (near Auckland.)	100
Total,	8600

From the nature of the country of New Zealand, the population is likely to be divided into a number of villages; a distribution likely to be favorable to morality, but adding to the difficulty of providing the people with adequate pastoral superintendence. At the same time, I find in all the settlements a very considerable willingness, on the part of the inhabitants, to bear their parts in the maintenance of ministers, and hope, therefore, to be enabled, by the assistance of the Society, to go on from year to year, endowing the Church in perpetuity in the new settlements, as fast as they arise. Of course, at first, the glebe lands will yield little or nothing; and I shall be obliged to divide the sum which the Society may be enabled to allow me, for annual salaries of clergymen among the ministers, who may be expected to increase in number, and, therefore, must gradually become less and less dependent upon the allowance of the Society. This diminution of their dividend of the Society's grant, may be met by the increase of the Local Church Fund, arising from the rental of lands, and the contributions of the congregations.

In all the settlements where there is a bank, I have opened an account style[d]

Archdeacon of Auckland, " Wellington, " Nelson, } Church Fund.

to receive contributions, and collections made at the Offertory by the whole congregation, every time the Lord's Supper is administered. I have begun this practice at Auckland, Wellington and Nelson, and have requested the clergyman at those places to continue it. The fund thus formed, I propose to vest uniformly in five trustees: the Bishop, the Archdeacon of the district, the Senior Minister, and two laymen, one selected by the Bishop, and one by the Archdeacon: the proceeds of the fund to be applicable to the building and enlargement of churches, Schools, Parsonage Houses; and to the payment, in part, of salaries of Clergymen. I hope to bring all dues, such as surplice fees, Easter offerings, &c., into this fund, that they may be looked upon as the dues of the Church, and not as gratuities to particular Clergymen, for services performed.

I require every town Clergyman to learn the native language and be ready to minister to the spiritual wants of the Aborigines; and I find it will be necessary also, to establish the general rule, that every Missionary to the natives, shall also be ready to minister to the English settlers; for in this country English and natives will live side by side, unless some rupture (which God avert,) should take place between the two races.

The probable increase in the number of small secondary settlements in this country, will make the necessity apparent of my having the means of educating my own Clergy, at least the greater number of them. This object, I hope to accomplish, with no other expense to the Society than an allowance for outfit and passage, similar to that already granted to the three young students who accompanied me from England. It has pleased God to deprive me of the assistance of one of them, Mr. Evans, who died at Wellington, on the 3d of October. I have lost a most valued friend, one who promised to be a zealous and able Minister in the Church. My brother William has a candidate of the name of Hutton, who has been studying under him, and will probably be recommended to the Committee to supply the place of my departed friend. These young men will, I hope, be able to maintain themselves, during their preliminary course by private tuition, in connexion with the Collegiate School, which I have been encouraged to undertake to establish in the immediate neighbourhood of my own residence at the Waimate. Our institution there will probably consist of a small College for candidates for Holy Orders, under the care of the Rev. Thomas Whytehead; a Collegiate School, under the direction of a competent master, assisted by the young students of the College; and a native Boarding School, for the education of native children, selected from the different mission stations. By putting our plan of life upon a collegiate system, and by aid of a good extent of land, formerly the farm of the Church Mission, I hope to be enabled to make the whole institution support itself without much assistance from home.

I am now on my way from Taranaki to Kapiti, with the intention of going up the Manawatu river to the East Coast, and proceeding round the East Cape, and then through the centre of the country to Auckland. On my return I hope to be able to give you a correct Missionary map. The Chief Justice, Mr. Martin, is my companion.

In every part of the country I find great occasion for thankfulness and hope. Of course little has been done yet; but the comfort is, that very few hindrances have grown up to prevent the establishment of a sound and efficient Church system. May God give us grace to use with earnestness and understanding the peculiar advantages which are placed within our reach. We have not to combat with a host of full-grown difficulties, such as usually stand in the way of the ministers of religion when they come late in the day into ground already peopled. Thanks be God we are foremost in the field, and may prevent, I trust, much opposition, which otherwise would have been most injurious to the interests of religion hereafter.

I beg to be most kindly remembered to all my friends in the Society, and beg to assure them and you that I remain

Ever your grateful and affectionate friend,
G. A., NEW ZEALAND.

MESOPOTAMIA.

INSTRUCTIONS TO THE REV. MESSRS. MILES AND TAYLOR, MISSIONARIES TO MESOPOTAMIA.

Delivered at the Farewell Missionary Meeting in St. Paul's Church, Boston, on the evening of the second Sunday in Advent, 16th December, 1843, by the Secretary of the Foreign Committee.

Rev. and Dear Brethren,—The authority for the work for which you are now commissioned, we find in the last command of our adorable Lord, "Go ye into all the world, and preach the Gospel to every creature." The encouragement which must cheer you in the self-denying course which you now commence, we find in the promise annexed to that very command: "Lo! I am with you alway, even unto the end of the world."

In the first, you have a full warrant for all your most zealous efforts. In the last, we trust you will find that which will animate you under all the perils and trials, not only temporal but spiritual, which await the Missionary.

The Foreign Committee of the Board of Missions before your departure, desire affectionately to say a few words in relation to the measures which you are to pursue. By their order and on their behalf I now address you.

You are about to sail from the United States in the service of the Protestant Episcopal Church of this country as Missionaries to the Syrian Churches.

After your arrival at Smyrna, you will take the earliest opportunity of proceeding to Constantinople, where you will meet with our Missionary resident in that capital.

Although you are not to labour in the same field, and your Mission is to be considered as entirely distinct from that entrusted to him, still his long residence in the East will enable him to communicate to you much valuable information.

The period of your stay in Constantinople must depend upon circumstances; but it is the desire of the Committee, that after having acquired such information as this capital may afford, which may be useful for your future operations, that you will proceed to Mosul or Mardin, in Syria. At one of these places, it is probable that you will see it advisable to establish yourselves: and the choice must be left to you, after having made such an investigation as may enable you to decide which position may be the most eligible.

The mission, as stated in the letter of instructions to the Missionary who went out to examine that region, is designed "to promote the increase of pure and undefiled religion in the communities of oriental Christians; to restore the power of godliness to those who, unhappily, have now little else than the "form thereof."

You go to a people having the strongest claims on our love and sympathies: to a people belonging to a Church apostolically constituted: holding many of the great truths of our common faith possessing, it is said, a pure and spiritual liturgy, and yet unblessed by all these advantages, "through the ignorance which is in them."

Their Church is described by our Missionary, (whose opportunities of judging have been abundant,) as "a dead mass—salt without savour—true in its faith, for its faith is preserved in its liturgy—but inert in its life—its worship a mere round of unappreciated services, in point of instruction useless to all but a few—its rites devoid of significancy to the multitude—its sacraments valued for their outward forms, with little relish of their spiritual efficacy, and no idea of them as means and channels of grace." He speaks of the mass as "seemingly a mass of worldliness, a congregation of dark and unattracted minds, like an undeveyed and breathless corpse, or like the first man shortlied treated, before there was breathed into his nostrils the breath of life, perfect in form, with all his sinews and muscles upon him, and the conduits of life all laid, and the heart all ready to beat, but no living spirit."

And "we know," he adds, with equal truth and earnestness, "that our Syrian brethren will not be saved by fasting, where fasting is merely an abstinence from certain kinds of food, accompanied by no sorrow for sin, or amendment of life, nor by confession, which is made *pro forma*, for the sake of receiving the sacrament; nor by the sacrament whose efficacy is looked for not by feeling in a spiritual manner upon the body and blood of our Lord Jesus Christ, with a lively faith towards him, repentance towards God, and charity towards man, but by an inherent power vaguely and darkly imagined as residing in the holy symbols, and conveyed to the communicant by the mere act of receiving them into his mouth; nor by an outward morality which is enforced by terror, and which guards only against the gross and extravagant forms of wickedness reaching not in the thoughts and intents of the heart, nor excluding from its broad enclosure the most complete and slumbering worldliness of spirit: by none of these things can a man be saved any more than the Pharisees by their tithes of mint and cummin, while they omitted the weightier matters of the law. It is spiritual want—the want of the soul that never dies—the interests of immortality—the hope of eternal life through Christ—the power of holiness in heart and practice,—active labour in the service of God—a heavenly example shining with irresistible radiance upon the dark places of Mohammedan unbelief and Pagan superstition—it is such thoughts as these that invest our enterprise with a glory not of this world."

It is for labourers in such a work that we have sent out our appeal, and we doubt not that "it is from motives drawn from these high and holy considerations, that you, who go forth in answer to the appeal, give yourselves to your mission of love."

You go to lead them from a mere blind adherence to external forms, to the living power of the pure faith of the gospel; to proclaim to them "the truth as it is in Jesus"—to make known to them the deep depravity of our nature; the justification of the sinner by faith alone in the Redeemer; the renewal and sanctification of the soul by the Holy Ghost; the use of sacraments to those ONLY who *rightly* receive them; and the advantage of religious forms and of liturgical services to those ONLY "who worship God *in spirit and in truth.*"

Happily, those to whom you are sent are, we have good reason to hope, prepared to receive you with cordiality. Many among them are aroused to a conviction of their ignorance; they solicit instruction from us; and it is our belief that you will find no obstacle in your way which zeal, prompted by love and regulated by discretion, may not, through grace, surmount.

It is true that you go without any of the adventitious aids of human authority, either civil or ecclesiastical, which may remove indifference, overawe hostility, or conciliate friendship and co-operation: yet we trust that there are influences at work which are propitious to your purpose of benevolence. Satisfy them, then, that without pretension or power, you go among them in the spirit of Christian love; that your weapons are to be only laborious efforts in their behalf, carried on in the spirit of kindness and persuasion, and in dependence on the Lord of Hosts; and thus they will perceive that, though steadfastly withstanding their errors, you sorrow over their depression, and will grieve to them that your weapons, though to human eyes most inadequate, are mighty through God to the promulgation of the truth.

The instructions heretofore given to the Rev. Mr. Southgate, so far as they may be adapted to the circumstances in which you may be placed, will deserve your consideration. To the following passages we would especially direct your attention:—"Seek patiently every proper mode of gaining the confidence, and securing the countenance, of the ecclesiastical authorities. In the mode of removing unfounded prejudices, in developing to those authorities the Christian, nay, fraternal character of your mission, and in pursuing the plans of labour most likely, under the Divine blessing, to promote the objects in view, you will," (except where specially advised,) "exercise your own judgment, reporting fully your doings and your plans of operation, for the information of the Board of Missions, and the Church at large. It must be a work of patient faith—a work involving much of Christian delicacy—much of Christian prudence and wisdom—and will require the steady power of holy example. To deny, however, your right to proceed, would be to deny the right of the Christian to seek, in any case, the restoration of his brother. It would be coldly to disregard the spiritual necessities of the Eastern Christian—necessities urging their claim with tenfold power upon the Episcopal Church of this country, because that Christian is his brother."

But while so much will necessarily be left to your own judgment, in this mission, undertaken for the reformation of a portion of the Church of Christ, we must suppose upon you our deep conviction—a conviction in which we are confirmed by the experience of the missionary already spoken of—that the great instrument of the reformation must be *the preaching of the Gospel.*

The circulation of the Scriptures, and of their ancient Liturgy, the education of the young, the preparation of sound religious works, are all most important means, which may be profitably used in the work of religious reformation, and may hereafter claim your attention; but they are subordinate to the grand ordinance appointed by God—*the preaching of the Gospel.*

The sooner you can press on to the work of preaching the Gospel, the sooner will you be enabled to bring into operation these other modes for the religious improvement of the people.

It was by *the preaching* of Cranmer, and Latimer, and Ridley, and Hooper, and Jewell, and others, that the minds of our British forefathers were enlightened; by which they were led to wise and temperate reform; which paved the way for the translation and circulation of the Scriptures, the revisions of the Liturgy, and the publication of sound and learned treatises on religion.

And, as we have already observed, the importance of thus giving yourselves to preaching, is pressed upon us very earnestly by our first missionary to that region.

He speaks of the "want of preaching, as among the great wants of the Syrian Church. This ordinance, so eminently blessed of God, for the salvation of those that believe, if not lost among the Syrians, prevails to an exceedingly limited extent, and is wholly without life or productiveness."

"I have commonly heard," says Mr. Smith, etc, in one of his letters, "of such subjects as fasting, and frequent communion, and the bestowing of alms, and the moral virtues being insisted upon—all excellent in their place, and important, but not enough when presented alone, and even dangerous when presented exclusively. It is such preaching as this which makes the Syrians run too much about in the beaten circle of external performances, while the heart is not fed, and the whole man grows not up towards a perfect stature in Christ. Man's ruin, and the Saviour's love, purity of heart, and growth in grace, sorrow for sin and repentance before God, devotion to His service, and an entire surrender to His will, the joy of heaven and the miseries of hell, the deep depravity and deceit of the human heart, the work of the Spirit, and faith in Christ working by love,—these," says he, "are *strange themes* to a Syrian audience."

And, brethren, these are the very themes upon which we urge you to dilate.

Not to run in vain, but, by all means, to save some, being your grand object: and the chief instrument, under God, of attaining it, being the preaching of these truths, prepare yourselves, while prudently considering all the peculiarities of your position, to be perpetual preachers. In season and out of season—to the learned and the unlearned—to the rich and the poor—in the church, or in your own house, or in the houses of the people—to the crowd, or to the individual—everywhere, but with wisdom, be ready to spread the knowledge of salvation. Press forward, as did St. Paul, wherever opportunity may offer, ever ready to testify both to small and great—to clergy and people—the things which belong to the kingdom of God.

And, in preaching, we need not say to you, that there is no book with which to begin, continue, and end your instructions, except the Bible.

In all the missions of the Church of Rome, so famed for the number, ability, learning, boldness, and perseverance of the laborers employed, there was "one grand principle wanting"—that of drawing *directly* from the sacred oracles, and communicating, by means of them, DIRECTLY, the knowledge of Divine truth. They have failed, because they were "*Missionaries without the Bible.*"

If, confessedly, the Gospel is to be preached to every creature, as certainly it is *the word* which is to be preached. Draw, then, your instructions directly from the sacred volume, which should be ever in your hands and on your lips. This will be acknowledged as authority by those whom you address; and when you would press upon their hearts and consciences the duty of repentance towards God and faith towards our Lord Jesus Christ—when you would turn them from idols to serve the living God—when you would bring them to worship God, not only with outward rites, but with the homage of the heart—when you would urge upon them the solemn truth, that without holiness no man shall see the Lord, you will speak as men having authority, if, like St. Paul, you "reason with them out of the Scriptures, opening and alleging" that these things are so.

And it will promote your success, if you preach from the Bible in an expository manner.

The reading of the Scripture in public, or in the social circle, or at home, where two or three meet with you, may often open the way for conversation on the subject, and thus for exposition of the truth.

A great advantage of this practice is, that the ignorant and unenlightened may thus have presented to them a greater quantity of pure Scripture truth; and a very little consideration will lead us to yield our assent to an observation of an experienced missionary, that "One of the highest missionary acquirements, to which human talent, aided by divine grace, can attain, is that of expounding to a promiscuous company the truths of the Bible in the spirit of the Bible."

Nor are we without apostolic warrant, for recommending this style of preaching to our missionaries. It was a mode often adopted by St. Paul, who suffered neither the hostility of his Jewish brethren nor the scorn of the Gentiles to deter him from openly engaging in this very effective method of making known the truth, and proving the truth of the Gospel.

Let your preaching be *unreserved.*

Keep back no portion of the truth of God. Declare fearlessly the nature and condition of the sinner—point to the all sufficient remedy of the Gospel—make the *atonement* the sun and centre of your system—proclaim Jesus Christ and him crucified—press upon the people their individual accountability to God—show them that, as *individuals*, they must repent, believe, be judged, be blessed, or be condemned.

Yet preach *discreetly.*

While error is not to be palliated, still it may be attacked in such a way as only to inspire hatred and rivet prejudice. It is not sufficient for success, that you entertain a deep conviction that you are right and they are wrong; but let there be ever cherished a sincere compassion for their prejudices, "a comprehension of their feelings, as well as a conviction of your own duty," and you will thus often disarm hostility, and find, through God, a ready entrance to their hearts and affections.

It may be, that after affectionate and friendly intercourse with the bishops and clergy of the Syrian Church, you may so far acquire their confidence as to be permitted to address the people in their sacred edifices. This would undoubtedly give you a stronger hold upon the respectful attention of the people, than anything else. Still, as this privilege may not soon be obtained, you will do well to draw to your own residence as many as you can collect, to hear the word of truth. "The reading of the Word of God in your own house, accompanied by simple exposition, and acts of prayer and praise, will be truly to preach the Gospel;" and it may be, that this will prove the only practicable method in which you can, for a long time, preach the pure truths of religion. And if this be the case with you, draw comfort and encouragement from the recollection that the great apostle of the Gentiles, while at Rome, "dwelt two whole years in his own hired house, and received all that came in unto him—preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

But, with all these hints as to the course to be pursued in publishing the truths which are to give life to this interesting portion of the Church of Christ, it behoves us ever to remember, that, to find favour before men—to move their hearts—to quicken them from the death of sin to the life of righteousness—to carry them on from the beginning of grace to the divine life, we need no less a power than that of God. While we repose a full reliance in the soundness of your principles, and rejoice over your most devoutly in the contemplation of the holy zeal which prompts your present work, we yet know that nothing but the ever-present grace of God can comfort your hearts, or establish you in every good word and work.

To God, then, lift up your souls without ceasing. Give him no rest, and by importunate prayer, seek for the more abundant out-pouring of the Holy Spirit upon yourselves and upon those among whom you labour; and He who giveth his Holy Spirit to them that ask, will not be deaf to your cries.

And now, dear brethren, we dismiss you to your work, for which you so eminently need wisdom and circumspection, as well as zeal and vigor—a work of great delicacy, yet of great importance—a work which offers many flattering encouragements, and yet one which any error in judgment or conduct may materially hinder. But the arm of Jehovah will be your strength—the Holy Ghost the giver of abundant wisdom.

For these, you will, we doubt not, send up your unceasing prayers; for these our intercessions in your behalf shall not be wanting. And may God send you many souls to your ministry, to be unto you a crown of rejoicing in the day of the Lord.

MARRIED.

On the 11th inst., by Rev. J. W. Diller, in St. John's Church, Islip, L. I., the Rev. D. V. M. Johnson, Rector of the Parish, to Miss Caroline Gertrude, daughter of the late Thomas Greenly, M. D.

RECEIPTS OF THE BISHOP WHITE PRAYER-BOOK SOCIETY, SINCE JAN. 9.

From Miss Haven, for books sold in Lancaster co.	$ 2 75
" Mr. Wm. Welsh, do.	2 00
" Sunday School of St. Luke's Church,	11 00
" Miss M.	1 00
" St. Luke's Church, for Mr. Jas. S. Barnett, Warden,	69 12
	$86 49

WM. MUSGRAVE, Treasurer,
No. 175 Market st.

Ecclesiastical Calendar.

SEPTUAGESIMA SUNDAY—FEB. 4

Proper Lessons for Morning Service, Jer. v. Matt. vii. Evening, Jer. xxii. Eph. i.

SEXAGESIMA SUNDAY—FEB. 11

Proper Lessons for Morning Service, Jer. xxiv. Luke xii. v. 13. Evening, Jer. xxxi. Eph. ii.

BISHOP ONDERDONK'S APPOINTMENTS IN PENNSYLVANIA.

Monoyunk,	Sunday,	Feb. 4,	Afternoon.
Norristown,	do.	do. 11,	Evening.
Lancaster,	Sunday,	Feb. 25,	
York,		do. 27,	
Petersburgh,		do. 28,	Evening
Christ Church,		do. 29,	Morning.
Pittsburgh,		do. do.	Evening.
Carlisle,		March 1,	Afternoon
Perkiomen,	Tuesday,	March 26,	Morning
Reading,	Thursday,	March 28th,	

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

Christ Ch.,	Sunday,	Feb. 4,	Morning
Emmanuel,	Sunday,	March 3,	Morning
Nativity,	do.	do.	Evening
All Saints',	Sunday,	March 10,	Morning
St. Thomas',	do.	do.	Afternoon
Advent,	do.	do.	Evening
St. James',	Sunday,	March 17,	Morning
St. Paul's,	do.	do.	Evening
St. Stephen's,	Sunday,	March 24,	Morning
St. Peter's,	do.	do.	Afternoon
Epiphany,	Sunday,	March 31,	Morning
St. Peter's,	do.	do.	Afternoon
St. John's,	Wednesday,	April 3,	Evening
Christ Church,	Good Friday,	April 5,	Morning
Grace,	do.	do.	Evening
Trinity,	Easter day,	April 7,	Morning
Ascension,	do.	do.	Evening
St. Luke's,	Sunday,	April 14,	Morning
Evangelists,	do.	do.	Evening
St. Andrew's,	Sunday,	May 12,	Morning
St. Matthew's,	do.	do.	Afternoon

ST. ANDREW'S CHURCH.

Sunday next being the first Sunday in the month there will be no service in this church in the afternoon. Evening service to commence at 7 o'clock.

CHURCH OF THE EPIPHANY.

There will be a sermon preached in this Church on Sunday evening next, addressed to the Medical Students of the Schools in this city, by the Rev. Dr. Tyng, at the request of the Medical Students' Temperance Society. The floor of the Church will be reserved for Medical Students and their male friends. The Galleries will be given to the exclusive occupation of the Ladies.

ASSOCIATION IN THE CHURCH OF THE EPIPHANY.

There will be the continued services of an Association of clergymen in this Church during the whole of next week, commencing on Monday evening. Service on Monday commencing at 7½ o'clock. On the succeeding days, in the afternoon at 3 o'clock, and in the evening at 7½. Prayer meeting in the Lecture room every evening at half o'clock. The Rector would affectionately invite the aid and presence of his brethren in the ministry, upon a many of these occasions, as is consistent with their charge, hoping that God may graciously give his blessing to these seasons of love. Feb. 1

ALL SAINTS' CHURCH.

Sunday next being the first Sunday of the month, the Sunday schools attached to this church will be addressed in the afternoon by the Pastor, and the usual service will commence in the evening at 7½ o'clock. The numerous friends of this church residing in the city, would impart valuable encouragement to a rapidly increasing congregation, by their attendance, as may be convenient, on this, its monthly evening service.

ST. JOHN'S CHURCH, N. L.

The Rev. Dr. Dorsheimer will preach at St. John's Church on Sunday evening next, on the subject of the "Apostolic Succession." Divine service will begin at 7 o'clock.

CHARACTERISTICS AND CLAIMS OF SAILORS.

The Rev. Walter Colton, United States Navy, will deliver a lecture on the characteristics and claims of sailors, in the First Presbyterian Church, Washington Square, on Tuesday evening next at half past 7 o'clock at which a collection in aid of the objects of the Seamen's Friend Society of Philadelphia, will be taken up.

FAIR IN AID OF TRINITY CHURCH,

Centreville, Bucks county.

This infant Church has been struggling into existence and making slow but sure progress with very little being aid, although few have needed it more. The Ladies of the congregation now purpose making an effort in its behalf by means of a FAIR, on the 22d of February. A number of Ladies are actively engaged in making arrangements for the undertaking, and it is hoped others may be stimulated to render like assistance. Any donations, in money or articles, may be sent to the office of Mr. Stavely, No. 12 Pear street. *Be pleased to order that the articles for the Fair may reach their place of destination in time, they must be sent to Mr. Stavely's office* PREVIOUS *to Saturday the 17th of February.*

C. WILTBERGER, JR., *Rector.*

Jan. 27—4t.

FAIR.

The Ladies of Emmanuel Church, Kensington, intend to hold a Fair on Monday, Tuesday and Wednesday—5th, 6th and 7th of February next, in the east front room, Masonic Hall, Chestnut street, of Fancy and Useful Articles, &c. Proceeds to go on account of a debt on the Organ. The Fair will commence at 12 o'clock on the first day, and at 10, A. M. the two following days. Any contributions will be gratefully received at the place of sale after 9 o'clock on the first day of the Fair. Please to rap at the door, if previous to opening.

ACKNOWLEDGMENTS.

The Treasurer of the Female Prayer-book Society gratefully acknowledges the receipt of $20—from a member of St. Stephen's Church, Philadelphia.

The subscriber gratefully acknowledges the receipt of Thirty Dollars from "a missionary," to constitute him a life member of the American Bible Society.

THOS. M. CLARK.

The treasurer of the "Bishop White Parish Library Association" gratefully acknowledges the receipt of the following donations from members of St. Stephen's Church.

A Lady,	$20 00
W. K.	5 00
	$25 00

Jan. 30th, 1844.

BISHOP SHORT'S NEW WORK.

STANFORD & SWORDS have in press and will immediately publish an admirable work of the Rt. Rev. Thomas Vowler Short, Bishop of Sodor and Man, entitled, "What is Christianity?"

New York, Feb. 3—2t.

BOOK OF HOMILIES—NEW EDITION.

EDWARD C. BIDDLE, No. 6 South Fifth st., has in press and will shortly publish,—

"Certain Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth, with the Constitutions and Canons Ecclesiastical set forth in the year 1603," to which are added the Articles of Religion, Constitution and Canons of the Protestant Episcopal Church in the United States of America.

In the above work, the Homilies, with notes, &c., will be reprinted from the last English edition, page for page, and in the same kind type with it. Much additional matter of especial interest to members of the Protestant Episcopal Church in this country, will be added; while the price will be little more than one half that is at present charged for the English edition of the Book of Homilies.

The publisher has received the following approving notice of his undertaking, from the Bishop of the Protestant Episcopal Church in the Diocese of Ohio:

GAMBIER, Jan. 18th, 1844

Dear Sir—It is well and seasonable that a new edition of the Homilies should be published in this country. They eminently contain, as our 35th Article says, "a godly and wholesome doctrine, and necessary for these times." I think there could hardly be times in which that wholesome doctrine would be more required than it is at present. As familiar and standard expositions of the doctrine of our Church, and as the Church's stern testimony against the corruptions of Romanism, they are invaluable. Certainly, every family in the Prot. Episcopal Church, of this country, should have a copy of the Homilies. But I believe the edition published, many years ago by the Homily and Prayer Book Society of Maryland, is the only American edition, and that has been long out of print. Wishing your edition a extensive patronage, I am,

Dear Sir, your obedt. servant,
CHARLES P.

Poetry.

THE TREE OF LOVE.

BY MRS. L. H. SIGOURNEY.

Fast by the dear, domestic bower,
There sprang a tree of healing power;
Its leaflets, dim with gentle rain
Could charm or quell the pang of pain;
And 'neath its shade, a maiden grew,
She shar'd its fruit, she drank its dew;

And by her side, a youth was seen,
With glance of love, and noble mien,—
At twilight hour, a favor'd guest
Her trembling hand he warmly prest,
At length, with guileless heart and free,
She said "I'll plant that tree for thee."

Her little brother climb'd her knee,
"You must not go away from me;
The nightly prayer with me you say,
And sooth me when I'm tir'd of play?"
Her sister's eye with tears was dim,
She said "I'll plant that tree for him."

"Its roots are deep," the mother said,
"Beyond the darkling grave they spread."
"Thy hand is weak," the father cried,
"Too young thou art to be a bride;"
Serene she spoke, "I look above
For strength to plant the tree of love."

Before the holy priest she stood,
Her fair cheek dy'd with rushing blood,
And as with hands to heaven display'd,
Strong vows upon her soul he laid,
Her heaving breast like fluttering bird
Her snowy mantle wildly stirr'd.

But when the hallow'd cirque of gold
Of deathless love the promise told,
Mysterious strength her spirit felt,
And at the altar's foot she knelt,
"My God—my God—I'll cling to thee
And plant for man, that blessed tree."

Around their home, its branches spread,
Its buds she nurs'd, its roots she fed,
Tho' flaunting crowds, with giddy look
Of toil so meek, slight notice took,
Yet hovering angels mark'd with pride
The green tree of the blessed bride.

For the Episcopal Recorder.

HINTS BY A LAYMAN, No. XXXIII.

A THIRTIETH "TRACT ABOUT TRACTS."

We find the following interesting anecdote in the "London Religious Tract Society's" volume, upon this subject.

In Feb. 8, 1828, one of the distributors had an opportunity of seeing Mrs. F. Her health had been, for some months, declining. She spoke of the tracts in high terms, and said she always found pleasure in reading them. The distributor expressed a hope that they would do her good, and that as the body decayed, the soul might be renewed. She said, "I do all I can: I endeavour to be honest, and have done no harm;" with other similar observations. She was then informed of the entire depravity of the human heart, the necessity of a change, and the way in which it was effected. She listened with great attention, became alarmed, and said, "I have never experienced any thing of the kind, nor did I ever, till now, think of such a thing. "What!" she exclaimed, "have I left repentance to a dying bed, and the eleventh hour! I fear there is no mercy for me." She appeared deeply agitated, and said, she thought the distributor saw something in her more wicked than in any other. The next day she sent for the distributor, and desired the continuance of her visits during the remainder of her life. She said she had not slept that night, but had found a little comfort from some of the promises; she was afraid however, that they did not belong to her. She felt her heart so hard, that she could not pray or do any thing of herself. At another time, she said, "I am the vilest sinner in the world, and am now sixty-five years of age, and know nothing of Christ, as my Saviour; I fear I shall be cast off for ever." She was then exhorted to earnest prayer, informed of the Saviour's willingness and ability to save even the chief of sinners, and directed to cast herself upon him. She seemed to hang on every word, as one in the deepest distress. At the next visit, the distributor found her comfortable and happy. She said, "Oh what a night I have had! that passage of Scripture has been brought to my mind, "Fear thou not, for I am with thee: be not dismayed, for I am thy God." All my burden of guilt is gone: I can venture my soul on what Christ has done, and what he suffered on Calvary. Oh! what a mercy that you should be directed to tell me these things. She would frequently speak of the comfort she found from that part of Scripture, where he who was called at the eleventh hour, received a penny, as well as the rest. The following lines, she said, were particularly suited to her case:

My former years mis-spent
Though late, I deeply mourn;
And, softened by thy grace, repent;
And to thy arms return.

At one time she said, "If I should be spared to hear your dear minister once more, with what new ears should I hear him? Before now, I took no thought of what I heard." She would often say, how much she had lost in turning to God so late; and entreated her daughter not to defer repentance to a sick-bed. Sometimes, she said, she was afraid of hypocrisy; she felt herself so sinful, and Satan would suggest, "It is too late." "But," she said, "I cannot be deceived in this: I do feel a change; and I see that the blood of Christ is sufficient for my sin. "To another person, who visited her, she said, "How deeply have I to lament that so great a part of my life has been spent in the service of sin and Satan; but, I trust I am accepted at the eleventh hour. Christ's sacrifice is infinite;" and she confidently added, "I therefore do, and will trust in him."

"Jesus my God, I know his name!
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost!"

At another time, she said to the same person; "While lying on this death-bed, I have been thinking much of my Saviour's bitter sufferings; and when I think he endured them for me, the thought almost overpowers me." "How much I lament my mis-spent time! but Christ's blood is infinitely valuable, relying on this, I venture into eternity"—"relying on this, I am sure he will not reject me." The night before her death, the distributor again visited her. She grasped her hand, and said, "I can scarcely speak: Christ is all in all!" on the following morning she said to her daughter, "I have such hold of my Saviour that it seems as if I could grasp him with my hand." She soon after breathed her last, and there is good reason to hope her ransomed spirit is now in heaven, praising and blessing God for the London Tract Society.

Reader, this is the season when poverty pleads for sustenance, and necessity supplicates at the door; have a tract ready for every mendicant, and great shall thy reward be in heaven!

THE PRACTICAL WORKINGS OF THE COLPORTEUR SYSTEM.

The following extracts from the letters of Colporteurs, received by the Am. Tract Society during a single week, will give some insight into the practical working of this system, and will furnish some conception of the need there is of such an operation, if our whole population are ever to be evangelized.

Nearly 50 other colporteurs, about one third of whom are Germans, are successfully engage in the same labors.

Rhode Island.

A letter from Mr. John Clark, who has distributed some 33,000 volumes in Rhode Island, says, "I have been in the wilderness of R. I. for a long time, and find much to encourage as well as much to try me. My sales do not amount to much from week to week in these destitute towns; but the books go to the very place where they are most needed. You would be surprised to visit fifty families in succession, and not find as many pages of religious reading of any kind in them all, unless it be of the sort alluded to by one man, who when I asked him if he had any religious books, said "he had *the History of the French War!*" This in New England!

Michigan.

Mr. Elijah Clark, who is labouring as a Colporteur in South Michigan, explains fully the reasons for granting so many books—the region in which he is at work being recently settled, and the people destitute of money, and mostly of religious books of any kind. In his journal are found memoranda like the following: "I called on a newly-formed family; both parties irreligious; no Bible; no religious books; no money. Gave them Baxter's Call and a few Tracts. The next family was in the same condition. Called on Mr. B. and wife, backsliders; too much in debt to buy books; gave them appropriate Tracts. The next family, which was numerous, has recently emigrated, and were mostly professors of religion: had a part of a Bible and a few other pages of religious truth. Gave them a book, Almanac, and a few Tracts. The houses in this region are from half a mile to two miles apart, and there are many tedious crossings and dismal mud-holes. The work is a self-denying but blessed one."

Illinois.

Mr. Charles A. Spring, reports his labors for the month in visiting 156 scattered families in Northern Illinois, embracing 1015 persons, with most of whom he conversed on spiritual things. They were nominally connected with thirteen denominations, while 37 families professed no sympathy with any religious sect. The amount of sales during the month was $37 25, and 191 volumes were distributed gratuitously to the destitute.

"I have met with five families in four hours, says Mr. S., "destitute of the Bible, and on another occasion, three in succession had not the word of God. A few days since," he continues, "I made two *barter trades* on your account. For four volumes of Bulwer's Novels I gave Bogue and Practical Piety: for 'the Devil on two sticks' and two other pernicious works, I gave '*two sticks*' which have often foiled the prince of darkness—Baxter and Payson. When I get the trash in my possession I burn it, so that no more mischief may be done. I am fully convinced that, under certain circumstances, in a country like this, where every book is read by all the neighborhood, a quiet supplanting of bad books in this way will be greatly honouring God and doing incalculable good."

There is only space for a single extract from his glowing Journal: "Came near to a very humble hut: found a young woman with a child in her arms. No sooner did I allude to the things of eternity, than her lip quivered and the silent tear told the emotions of the heart. When her husband came in, I prayed with them. They had no Bible nor any other good book: I gave them a Bible, a large volume of Tracts and Baxter's Call, and went on my way rejoicing."

Kentucky.

Mr. Milton B. Starr, whose field is South Kentucky.

From his letter we make a single extract: "That you may have a more distinct idea of the spiritual wants of some portions of this country, follow me through a journey of two weeks. During this tour I held eight meetings—collected $30 on the way for books, and left a Tract or book in more than 200 families, in all of which I had some religious conversation or prayer. The majority of these families were very indigent: more than half said they had not money enough to buy a '*bit book*,' ($12\frac{1}{2}$ cts.,) five families, from five to ten souls in each, were wholly unable to read, and 40 others could read but imperfectly; nearly fifty families were destitute of either a Bible or Testament. No agent of the Bible Society or Sunday School Union was ever through this county. On one occasion several persons told me they had not attended church for many years, and that others in the neighbourhood were in the same condition. One woman said "her son was 13 years old and never heard but one sermon—and that was *a thing!*"

Tennessee.

Mr. Samuel W. Sebbins, writing from Tennessee, speaks of an excursion of four days, during which his sales amounted to more than $60. The gentleman who accompanied him generously advanced $30 for books for families who had not then the means of paying for them. At one little village, "a ventriloquist had given notice of an exhibition for the evening: I managed," says Mr. S., "to have notice given of an *opposition meeting;* and while the ventriloquist had only the inn-keeper and his family for customers, my room was filled, and some good done. A few days afterward I attended a *muster;* sold some books to the people who were assembled: went to the stores, groggeries and houses and talked to most whom I saw on the subject of religion, in as brief and pointed a manner as possible. Such awful profanity I think I never heard —and such drunkenness and fighting! It seemed as if the spirits of the pit had escaped from their dungeons. I long to drive out into all the country round and hunt up these wretched souls and try to do them good. During these two and a half days I circulated over 100 volumes."

Arkansas.

Mr. Rhea Wallace is labouring among the destitute population of Arkansas; and reports there 510 families visited in Jan'y, and in 5 [illegible] counties. Of these *seventy-five* were destitute of the Bible and all other religious books. He distributed publications to the amount of $100 among them. He found a family of a father and two sons, in Blackmoor swamp, Arkansas, 20 miles from any Post office, hopefully converted by means of some books given to the father at New Orleans, by Mr. Packard, our faithful Colporteur at that place, for the raftmen and boatmen of the Mississippi river.

Missouri.

Mr. Alfred B[illegible] reports his labors among the Missouri lead mines, near Potosi. He visited a neighborhood in which "but one sermon had been preached for the last four or five years, and but two in the last twelve years;" made an address in the evening, and next day went out to converse with the people and give them books. To his surprise they all purchased. Many seemed solemn and thoughtful. "It is about four weeks since I left," writes Mr. B. "and they are now enjoying a most interesting *revival of religion.* Some 15 have already expressed hope in Christ, and others are bowed down under a sense of guilt and danger. Religion is now the all-absorbing theme."

THE WIDOW'S FUNERAL.

It was a widow's funeral! Strangers and friends were mingling as they gathered around the narrow house. There was a peculiar solemnity, a heavy sadness, diffused through the whole group: not that strong grief, as when the ties of nature are rent asunder, for none of her own family were there; it was a mourning, not so much for the loss to the living, as for the sorrows of the dead. She was a blighted woman! one said, as none so mournfully back in their remembrance, the pensive tones of her voice, and that melancholy smile, now silent and sealed in death. I drew near to see the corpse; it was that of a delicate woman, past sixty; her pale brow had a troubled aspect; the lines were faint, but they had been the work of many years; while a strange line, in the lower part of the face, showed that the harrow had been held back, which otherwise might have riven deep its furrows in so delicate a fibre. There were many there who remembered her in her youth—the beauty of her time, "when many gazed upon her with hope, and all with pleasure:" a sweet flower, they said, transplanted from them just in her opening bloom, and none had a fairer prospect: every one thought it would be a summer sky, but, alas! it proved but a collection of grim clouds, that poured its cold sleet on her bowed head. I soon learned her melancholy story;—She was married before she was twenty, to the only one who could ever win her whole affections. He was a young physician, of an established reputation for talents and moral worth, he had a fine person, was elevated and gentlemanly in his bearing. The happy couple began their married life in one of the prettiest villages in New England. Surrounded by an intelligent, polished society, they found themselves in the possession of every enjoyment, and the dreams of fairy seemed no idle vision, when from the spontaneous flow of pleasure in every passing day, they were more than realized. But she had scarcely been a year in her new home, when a cloud would often steal over her fair countenance, and the tear in its large big drop, would be quickly chased away. In a few years a little family gathered around her, and the cloud that once would flit away at the lightest breeze, had now settled down in a fixed gloom, although, as was very apparent, not without a constant struggle to throw it off, while there was scarce a suspicion of its real cause. Her husband was respected by the whole community, holding a high place in the public estimation, his standing firm to all eyes but one, and from the lips of that one, none knew the worm that was gnawing at the root of all the prosperity and happiness of the house. Concealment at last had done all it could do; forbearance, watching, striving to keep him up, standing between him and all the world, were no longer available, the raging passion had reached that point beyond which there is no control. Like the maddening river, when its streams are all full, it suddenly bursts every barrier, breaking down all that lies in its way, sweeping the lowlands into one common ruin —so did the husband of this poor woman suddenly burst upon the public—his self-respect, his property, his reputation, all, all broken down—his wife, and his interesting little family, engulphed in fearful wretchedness. That degraded man had been in the daily habit, even before his marriage, of drinking ardent spirits. Alas! in those days there were no checks, no beacons held up to warn of coming danger in that sea of rocks and whirlpools. It grew and grew upon him, and not till it had sapped the whole structure, did it ever gain the complete mastery—when he fell never to rise. His fine house was taken by his creditors; the beautiful furniture, article by article, was all pawned away by him, and then the merciless passion took the necessaries of life. He was a wanderer in the streets, often falling in the highway, subject to insults and indignities which belong not to a man; his degradation was rapid and his descent was fearful; he became loathsome and cruel, and this sweet, delicate woman, of a spirit ever gentle, faithful to her duties, sensitive to all the purer enjoyments of life, fled from a home robbed of every comfort, haunted daily with terrors, and frightful with dismal forebodings. She took her young children, and penniless sought an asylum among her early friends; and no one could forget how silent and unobtrusive were her griefs as she attempted to mingle herself again with the friends of happier days. Submitting to her fate as to what was inevitable, she tried to be cheerful: but she was ever after a lone woman—"a stricken deer that had left the herd;" she was never again to be the moving spring of her own household, guiding and cherishing the young, ministering to the poor, delighting in hospitable deeds with which once she used so gracefully to charm her guests; that raging volcano from which she had sought to escape, had scathed forever all that was to her beautiful and lovely in life, and she stood like a blasted tree in a desert; her poor miserable husband, once the dearest object to her heart, was, from being a vagabond on the earth, come to an untimely end, shorn of half his days; the grave closed upon him with sufferings too painful for the heart to bear, and with no ray of hope to alleviate its horrors—and from its everlasting stillness, there could come back no quietness to the living. But the absorbing, living grief of her life, was her children, her three darling sons, whom she had nurtured with the tenderest affection through their infancy and childhood, and from whom, just in the forming of their characters, she must be separated; for in the entire wreck of the family, they must be divided off to those who could take them; and ever after in secret did she bewail her want of a home for them; for she never saw them but to hear some complaint of their unhappiness. Thus did this poor woman grieve over the crushed hopes and disappointed expectations of her sons. Not one of them was successful in life. She tried to help them; but she was too frail for such hard service, and she sunk away and left the world a lingering victim to a train of woes that come not in the ordinary course of events—it is not the appointment for man on the earth, but is the work alone of intemperance. Man has done it all—and where is measure its depths? who can calculate the amount of misery in one single family? who can trifle with its endless miseries? Let the manufacturer and vender of these ensnaring poisons, as they rejoice in their gains, ponder and tell.

Children's Friend.

NO GOOD FROM PASSION.

Will putting one's self in a passion mend the matter? said a venerable old man to a boy who had picked up a stone to throw at a dog. The dog only barked at him in playfulness.

Yes, it will mend the matter, said the passionate boy, and immediately dashed the stone at the dog.

The animal thus enraged sprung at the boy, and bit his leg, while the stone bounded against a shop window, and broke a pane of glass.

Out ran the shopkeeper, and seized the passionate boy, and made him pay for the broken pane.

The passionate boy had mended the matter finely, indeed!

It was but the other day that I saw a little boy fall down; and I should have helped him on his legs again, but he set up such a bellowing that I left him to himself, that he might find out whether that would mend the matter.

Take my word for it, it never did, and it never will mend the matter to get into a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss, you will only increase it, and increase it sadly too, by being willing to lose your temper.

There is something which is very little minded and silly in either man or boy's giving way to sudden passion. Do set yourself against it with all your heart.

Try then to be calm, especially in trifling troubles; and when greater ones come try to bear them bravely.—*Uncle Newbury.*

THE CANARY BIRD.

A small girl, named Caroline, had a most lovely canary bird. The little creature sung from morning till night, and was very beautiful. Its colour was yellow, with a black head. And Caroline gave him seed and cabbage to eat, and occasionally a small piece of sugar, and every day fresh clear water to drink.

But suddenly the bird began to be mournful, and one morning, when Caroline brought him his water, he lay dead in the cage.

And she raised a loud lamentation over the favorite animal, and wept bitterly. But the mother of the girl went and purchased another, which was more beautiful than the first in color, and just as lovely in its song, and put it in the cage.

But the child wept louder than ever when she saw the new bird.

And the mother was greatly astonished, and said, "My dear child, why are you still weeping and sorrowful? Your tears will not call the dead bird to life: and here you have one which is not inferior to the other!"

Then the child said, "Oh, dear mother, I treated my bird unkindly, and did not do all for it that I could and should have done."

"Dear Lina, you have always taken care of it diligently!"

"Oh no," replied the child, "a short time before its death, the bird being very sick, you gave me a piece of sugar as medicine for it; but I did not give to him the piece of sugar, but ate it myself." Thus spoke the girl, with a sorrowful heart.

The mother did not smile at this complaint, for she understood and revered the holy voice of conscience in the heart of the child.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 18th inst., has received the following contributions:

[illegible]

THOMAS N. STANFORD, Treasurer,
Jan 21, 1844. 133 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee since his report of 16th inst., has received the following sums:

[illegible]

J. SMYTH ROGERS, Treasurer,
New York, Jan. 24, 1844. 57 Wall st.

A LADY, a communicant of the Church, wishes to engage, as a Governess in a family or as Teacher in a School. Her references as to character, qualifications, experience and success, will prove quite satisfactory.
No objection to a Southern or Western residence. Address "G. E. R.," Office of the Episcopal Recorder, No. 12 Pear street. Jan 27—3t.

NEW BOOKS
EPISCOPAL BOOK STORE.
DEPOSITORY of the General Protestant Episcopal Sunday-school Union, and General Agency for Patrick, Lowth & Whitby's Commentaries on the Holy Scriptures.
The Lenten Fast, by Rev. Wm. Ingraham Kip, M. A.
Christian Ornaments or the Spirit of the Church.
An Apology for Apostolic Order, and its advocates in a series of Letters addressed to the Rev. J. Mason, D. D. By the Rev. John Henry Hobart.
A compendious Ecclesiastical History, from the earliest period to the present time, by Rev. Wm. Palmer, M. A.
Two Discourses on Prophecy, with an appendix in which Mr. Miller's scheme concerning our Lord's Second Advent is considered and refuted by Samuel Farmar Jarvis, D. D. LL. D.
The Early Called, a Gift for bereaved parents by the Rev. Wm. H. Lewis. R. S. H. GEORGE, 26 South Fifth street.

D'AUBIGNE'S REFORMATION.
NEW EDITION, WITH ALL THE NOTES AND REFERENCES.
PRINTED on fine paper and in good type and at a cost 25 per cent. cheaper than the inferior New York edition. Price in boards 75 cts.
JAS. M. CAMPBELL & CO.,
Jan. 27—3t. 98 Chesnut st., up stairs.

NEW AND POPULAR BOOKS.
MEMOIR of Miss Sarah L. Taylor, or an Illustration of the work of the Holy Spirit in awakening, renewing and sanctifying the heart, &c.
A Protestant Memorial, by Thomas Hartwell Horne, B. D.
A Voice from Antiquity, by D'Aubigne, Author of History of the Reformation.
The Voice of the Church, by the same author.
The Forsaken Home, by Charlotte Elizabeth.
Letters from Ireland, by do. do.
The Bible Companion, new edition, revised by Dr. Tyng.
Also, a general assortment of Religious and Miscellaneous Books. Bibles, Prayer and Hymn books at the lowest prices, for sale by JAS. K. SIMON,
Jan. 20. 121 South Fifth above Spruce.

THE OLD EPISCOPAL BOOK STORE.
H. HOOKER, 178 Chesnut st., opposite the Masonic Hall, has just received—
Mariolatry, or Facts and Evidences demonstrating the Worship of the blessed Virgin Mary by the Church of Rome, by Thomas Hartwell Horne, D. D., and edited by Rev. Samuel Farmar, D. D., LL. D.
Bishop Hopkins' fourth Letter, on the Ordination of Mr. Carey, the Protest of Drs. Smith and Anthon, &c. &c.
Eliza, the Child that Grew in Grace, written by a Lady and published as an Offering to the Children of the Parish of St. John's, Hartford.
Reasons Why I am a Churchman, or the Churchman Armed, &c. Price 12 cts.
A new edition of Cotterill's Family Prayers.
Jackson, Coxe and Sanderson on the Church.
Revivalism and the Church, a letter to a Reviewer in reply to several articles in the New Englander.
For sale by H. HOOKER,
178 Chesnut street, opposite the Masonic Hall.
Jan. 27.

JAMES M. CAMPBELL & CO.,
THEOLOGICAL BOOK PUBLISHERS, have recently issued the following valuable works—
Neander's History of the Planting and Training of the Christian Church by the Apostles, translated from the 3d German edition, by J. E. Ryland. Cloth $1 50—sheep $1 75.
Neander's History of the Christian Religion during the first three centuries. Cloth $1 50—sheep $1 75.
Short's History of the Church of England to the Revolution of 1688. Cloth $1 50.
Whately's Kingdom of Christ. Paper 25 cts.
Whately's Errors of Romanism. Paper 25 cts.
Llorente's History of the Inquisition. Paper $37\frac{1}{2}$ cts.
Lives of Pope Alexander the VI and his Son Cæsar Borgia. Paper $37\frac{1}{2}$ cts.
Conversations on the Parables of the New Testament, by the Rt Hon. Lord Sandon. Cloth $37\frac{1}{2}$ cts.
IN PRESS.
Junkin on the Prophecies.
Hopkins on the Origin, Principles and Results of the British Reformation.
Jan. 27.

FIVE DISCOURSES AGAINST POPERY.
BY Thomas Secker, LL. D. late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 25 cts.
"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."
For sale in Philadelphia by R. S. H. George, H. Hooker, and J. Whetham & Son;—in New York by Swords, Stanford & Co. and Alex. V. Blake;—in Boston by James B. Dow and Charles Stimpson, Jr.—and by the Publisher, Isaac N. Whiting, Columbus, Ohio.
Jan. 13.

JUVENILE BOOKS.
EDWARD C. BIDDLE, No. 6 south Fifth st., has for sale a large assortment of standard and recent juvenile publications, amongst which are the following—
By Jacob Abbott—The Rollo series, 13 vols—the Lucy series, 6 vols—the Jonas series, 4 vols—Marco Paul's Travels, 3 vols—Harry and—McDonner.
By Miss Sedgwick—Stories—Home—Love and Let Love—Love Token for Children—the Poor Rich Man and the Rich Poor Man.
By Miss Edgeworth—Rosamond—Frank—Harry and Lucy—Parents' Assistant.
By Robert Pollok—Helen of the Glen—Persecuted Family—Ralph Gemmell—the Massachusetts' School Library, 12 vols—the Aunt Kitty Series, 5 vols.—Youth's Library for the Parlor 6 vols—Boys' and Girls' Annual—Boys' and Girls' Magazine, 2 vols—Youth's Historical Gift—the Young Islanders—Robinson Crusoe—Robinson Crusoe for the Young—Adventures of Hernandez Cortez—Adventures of Capt. John Smith—Wonders of Nature—Wonders of Art—Naturalist's Rambles—Boys' Country Book—Scenes in Nature—Youth's Sketch Book—Holiday Tales—Persevere and Succeed—Jessy Allan—Willy Rogers—Bingley's Stories about Insects, and many others calculated to please and instruct little folks.
Dec. 30.

THE BIBLE COMPANION.
A VALUABLE BOOK for Sabbath School Teachers &c. The Bible Companion, designed for the Assistance of Bible Classes, Families, and young students of the Scriptures. Third American from the last London edition. Revised and adapted to the present times by Stephen H. Tyng, D. D.
An Essay on the Composition and Delivery of a Sermon by J. F. Ostervald, of Switzerland. Devotional Exercises of the Heart by the deeply pious Mrs. Rowe. The Death of Abel, by Gessner. The Life of Col. Gardiner, by Philip Doddridge—also a general assortment of Religious and Miscellaneous Books at low prices. For sale by JAMES K. SIMON,
Jan. 13. Fifth street above Spruce.

VALUABLE AGRICULTURAL WORKS.
CHEAP FOR CASH.
LECTURES on Agricultural Chemistry and Geology by James F. W. Johnston, 2 vols. 12mo.—Gray's Botanical Text Book for Colleges, Schools, and Private Students. Illustrated with numerous engravings.
Gardening for Ladies—and Companion to the Flower Garden. By Mrs. Loudon. Edited by A. J. Downing.
The Theory of Horticulture; or an attempt to explain the Principal operations of Gardening. By John Lindley, edited by A. J. Downing and A. Gray.
Sprengel on Agricultural Chemistry, intended for the use of the Practical Farmer—Fessenden's New American Gardener—Complete Farmer—New American Orchardist—Received and for sale by
BARRINGTON & HASWELL,
Oct. 28. 293 Market street.

CHRISTIAN BIOGRAPHY.
THE Life of John Wycliffe, D. D.—the Father of the English Reformation—with an Appendix, by Margaret Coxe, author of "the Young Lady's Companion," "Botany of the Scriptures," "Wonders of the Deep," &c. &c. 1 vol. 18mo. 275 pages, neatly bound in muslin. Price $62\frac{1}{2}$ cts.
In the present age of Christianity, there is reason to fear that the youthful members of our Protestant communions, receiving their privileges, as it were by inheritance, and with little personal effort, may become unmindful of their own great advantages, and lose much of the interest which they would otherwise have felt in the trials and conflicts of those, who were the honoured instruments in God's hands, of delivering their Church from the cruel bands of Popery, simply because, never having studied the subject, they have been unable to realize the extent of that tyranny, or the character of their spiritual deliverers.
For these, and other reasons, it has been thought advisable, by many distinguished divines and others, to commence, for the benefit of Families, Sunday schools, and youthful readers generally,—a Series of Biographical Sketches,—of the most conspicuous actors in that great contest, which was for a long period carried on openly between the disciples of a corrupted, and of a purer form of Christianity. John Wycliffe being generally regarded by Protestants as the Father of the English Reformation, there is a manifest propriety in commencing this series of Christian Biographical Works, with his life.
For sale in Philadelphia, by Thomas, Cowperthwait & Co., H. Hooker, and R. S. H. George; in New York, by Swords, Stanford & Co. and Alexander V. Blake; S. Babcock, New Haven; in Boston, by James B. Dow, and Charles Stimpson, Jr., and by the Publisher, Isaac N. Whiting, Columbus, Ohio. Jan 20.

THE LAW AND THE GOSPEL.
LECTURES on the Law and the Gospel, by Rev. S. H. Tyng, D. D. 3d edition, re-written and enlarged. 330 pp. 12mo. Retail price $62\frac{1}{2}$ cents, wholesale 50. Just published and for sale at the office of the Episcopal Recorder, No. 12 Pear st., by
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THE REV. C. J. GOOD, late Professor of Ancient Languages, in Washington College, Hartford, has removed his School for Young Ladies, to No. 25 South Thirteenth street, below Chestnut.
The Academical year of ten months, is divided into two terms of five months each; commencing on the first of September, and on the first of February.
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For instruction in the elementary and higher branches of English, including Reading, Writing, Arithmetic, Mathematics, Biblical Studies, Intellectual and Moral Philosophy, Logic, Rhetoric, &c.

To pupils over twelve years of age,	per quarter,	$12 50
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Text books furnished (if desired) at the usual store prices. Payable quarterly.
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Candelabras, Gas-standards, Banner ornaments, Capitals, and other enrichments, carved in the various architectural styles, and Gilded or Bronzed. Patterns for iron castings, grates, railings and standards, &c.
☞ See advertisement in McElroy's Directory.
Oct. 14—3m.

MEMOIR OF BISHOP MOORE.
RECENTLY published by the subscribers, at the office of the Episcopal Recorder, No. 12 Pear st., a Memoir of the RT. REV. RICHARD CHANNING MOORE, D. D., by Rev. J. P. K. Henshaw, D. D., now Bishop of Rhode Island, with an engraved likeness—octavo. 522 pages—price $2 25. Also, The Prayers of the Church, a connected series of Reflections on the Liturgy—price 75 cts. A liberal discount will be made to Booksellers. STAVELY & McCALLA.
Dec. 2—6t.

JUNKIN ON THE PROPHECIES.
IN Press and will shortly be published—the Little Stone and the Great Image—or Lectures on the Prophecies symbolized in Nebuchadnezzar's vision of the Golden Headed Monster, by the Rev. George Junkin, D. D., President of Miami University, Oxford, Ohio.
JAMES M. CAMPBELL & CO.,
Dec. 23—tf. 98 Chesnut st., up stairs.

STANDARD WORKS.—Published by BARRINGTON & HASWELL, 293 Market Street, Philadelphia.
Matthew Henry's Exposition of the Old and New Testament, 6 vols. sheep, or extract.—The Psalms of David in Metre; translated and diligently compared with the original text and former translations. Allowed by the authority of the General Assembly of the Kirk of Scotland, and appointed to be sung in Congregations and Families. A neat pocket volume.—Wilson's Greek Testament, 12mo. Printed in clear and distinct characters. It is extensively used as a school book.—Le Brun's edition of Telemaque, carefully revised and corrected from the Stereotype edition of Didot of Paris.—Keene's Elements of Criticism. Abridged for the use of Schools.—Old and New Testaments super royal, 8vo largetype, various styles of binding, price from two to eight dollars. This edition of the Bible is universally acknowledged to be one of the best made books published. The type is as large, if not larger, than that of most of the quartos, and the book is portable and convenient to handle.
** A large assortment of Bibles and Prayer Books constantly on hand, for sale low.
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This is the smallest and most beautiful edition of the Book of Common Prayer published in the United States. Containing four fine steel engravings.
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THE subscribers are constantly prepared to furnish to Clergymen and Sabbath-school teachers, and others, Magic Lanterns of the most approved construction, with sliders, suitable for Sabbath and other schools. The Lanterns and sliders will be sold separately or together, as required, at the lowest prices for cash, and carefully packed to order. Lanterns for the Hydro Oxygen light, with all the apparatus for generating the gas, suitable for Academies and Seminaries. Astronomical sliders in sets and single views. Moveable Astronomical sliders in sets, with each slider to revolve by each motion, packed in a box. Scripture sliders in sets of twelve, neatly packed in a box. Scripture do. single views affording the most complete assortment of subjects ever yet offered for sale. Natural History sliders, single and in sets. Temperance do. do. do. Humorous moveable sliders in almost an endless variety. Telescopes, Microscopes, Lenses, &c., suitable for Seminaries and Academies.
For sale wholesale and retail by
McALLISTER & CO.,
Dec. 30—3m. 13 Chesnut st., Phila.

PLANTING AND TRAINING OF THE CHURCHES.
IN Press and will shortly be published—the History of the Planting and Training of the Christian Churches by the Apostles—translated from the German of Dr. Augustus Neander, by J. E. Ryland. 1 vol. 8vo.
This Work will be in uniform style, with our edition by the History of the Christian Church during the first three centuries, by the same author.
JAMES M. CAMPBELL & CO.,
Dec. 30 98 Chesnut st., up stairs.

EPISCOPAL BOOK STORE.
DEPOSITORY of the General Protestant Episcopal S. School Union. R. S. H. GEORGE, No. 26 South Fifth street, 3 doors above Chesnut.
PATRICK, LOWTH AND WHITBY'S COMMENTARY.
Now Ready—No. 1 (price 25 cts.) of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament —Bishop Lowth on the Prophets—Arnold on the Apocrypha—Whitby on the Gospel and Epistles—Lowman on the Revelations.
In the previous editions of this work the Annotations were printed without the Text, thus rendering it a mere book of reference for the Study; in this edition the Text is placed at the head of each page, thus adapting it for general use both in the Family and in the Closet.
Terms.—The work will be well printed from new type on good paper, and will be in every respect equal, if not superior to the English edition and will be completed in sixty numbers, at 25 cts. each, payable on delivery.
Jan. 13.

POPULAR BOOKS.
H. HOOKER has the following among a large assortment of valuable books for sale low.—
Tyng's Lectures on the Law and Gospel, new edition —Gleanings by the Way, by Rev. John A. Clark, D. D. —the Young Disciple, a new edition, by do. do.—the Pastor's Testimony, do. do. by do do.—Scenes and Scenery in the Sandwich Islands, by Jarvis—Letters from Ireland, by Charlotte Elizabeth, 12mo.—Jay's Morning Exercises, for every day in the year—Jay's Evening do. for do. do. do.—the Prayer-book a Safe Guide, by Rev. A. Watson, M. A.—Bishop Hobart's Clergyman's Companion, containing the occasional offices of the Protestant Episcopal Church, with prayers, &c.—the Believer, a Series of Discourses by Rev. Hugh White—Meditations on Prayer, by Rev. Hugh White, A. M.—Judah's Lion, by Charlotte Elizabeth, various sizes, &c.—Elijah the Tishbite, by Krummacher, 18mo.—the Rise and Progress of Religion in the Soul, new edition—the Family of Bethany, or Meditations on the eleventh chapter of the Gospel according to St. John, by L. Bonnet, translated from the French, 18mo.—Thirza, or the Attractive Power of the Cross—the Education of Mothers, or the Civilization of Mankind by Women, by L. Aimé Martin, a prize work, translated from the French—Morning Watches by Frederick A. Bremer.
Also, School and Miscellaneous Books of the latest editions at very low prices.
For sale by H. HOOKER,
178 Chesnut st., opposite the Masonic Hall.
Jan. 13.

ANNIE SHERWOOD;
OR, Scenes at School, by the author of Scenes in the Holy Land. 172 pp. 18mo. With a fine Steel Frontispiece.
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